

THE
BLESSINGS ON
MOVNT GERIZZIM,
AND THE CVRSES ON
MOVNT EBAL.

OR,
THE HAPPIE ESTATE
of Protestants, compared with the mi-
serable Estate of Papists vnder the
Popes Tyrannie.

By *Isacke* M.S. Doctor of Diuinitie.

Philip. 3.

Beware of dogges: beware of euill workers.



LONDON,

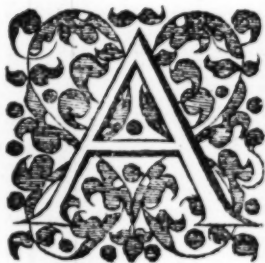
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38.
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124.



TO THE MOST
RELIGIOVS AND VER-
TVOVS PRINCE KING IAMES,
by the grace of God King of En-
gland, Scotland, France and Freland,
Defender of the true, auncient,
and Catholike faith.



S Kings receiue their king-
domes and authoritie from
God; so, most gracious and
dread Soueraigne, they prof-
per and flourish most, when
they empoloy their royall au-
thoritie for the aduancement
of the true seruice and honour
of God. Of Hezekiah the holy ^{2.King.18.}

Scriptures giue testimonie, *That he did uprightly in the sight of the Lord, according to all that David his father had done, and that he tooke away the high places, and brake the grauen images, and cut downe the groues, and brake in peeces the brazen serpent that Moses had made. And againe, that he claue to the Lord, and departed not from him, but kept his commandements. Therefore it followeth, so the Lord was with him, and he prospered in all things that he took in hand.*

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The same we likewise find verified in your Maiesties predecessor *Queene Elizabeth* of glorious memorie. At her first coming to the Crowne, she brake downe graven and molten Images, she tooke downe high altars, and remoued away all monuments of superstition out of the Church: she feared not the malignitie of men, but claue to the Lord, resolving to keepe his holy commandements, and to see God worshipped according to the prescript rule of his sacred word. She was all her life long a harbor to the distressed children of God, a refuge to the oppressed, a protector of the persecuted for the testimonie of *Christ Iesus*, & a nursing mother of Gods Church. Therefore God maruellously protected her, both against the force of forreine enemies, and also against the conspiracies of domesticall traitors, and caused her to prosper in all her affaires. She liued & raigned long and happily, and dying left behind her a sweet memory of many blessings by her meanes bestowed vpon her people.

Contrariwise, such as either know not, or did not remember from whence they receiued their kingly honor, but either neglected the worship of God, or else for Gods worship established superstition and idolatrie in the Church, haue seldome long raigned, or prospered in their kingdomes. *Ieroboam* forgetting what great fauor God had done him, aduancing him from low estate to the kingdome, and renting it from the house of *Dauid*, to giue it vnto him, receiued a threatning message from the Lord by the hand of the Prophet *Abijah*, *1. King. 14.* The same also was shortly after accomplished. For God brought euill vpon the house of *Ieroboam*, and cut off his posteritie, because he did euill in the sight of the Lord, and erected idolatrie at *Bethel*. Likewise *Queene Mary*, who

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who brought this land not onely vnder the commaund of *Spaniards* and *Italians*, but also vnder the heauie yoke of *Antichrist*, burdensome both to mens ciuill estates, and also to their consciences, & erected superstition and idolatrie, which before had bene banished, and persecuted the Saints of God that would not bow their knees to *Baal*, had a short, troublesome and vnhappy raigne, and left behind her nothing but hatred for her crueltie, and infamy for her vnnaturall dealing with her subiects, and misgouernement.

In both we find that accomplished which the Lord speaketh by the Prophet, *1. Sam. 2. Them (saith he) that honor me, I will honor; and they that despise me, shall be despised.* For neither will the Lord faile his inheritance, nor Psal. 94. hath the throne of iniquitie fellowship with God. *Dagon* could not stand before the Arke of God, nor shall 1. Sam. 15. worshippers of *Dagon* preuaile against the seruants of God. The which although both particularly in the diuers gouernement of *Queene Elizabeth* and *Queene Mary*, and also generally by the examples of all, that either fauoured or disfauoured true religion, it appeareth most euidently: yet because *Robert Parsons* an Apostate sometime from religion, and now an vtter enemy to the state, and a renegade Englishman for hatred to the truth, and loue to Poperie, in a large discourse doth endeouour to disgrace the proceedings of *Queene Elizabeth* in reformation of religion especially, and to commend the State of the realme vnder *Queen Mary*, and of all Papists vnder the Romish gouernement, I haue thought good particularly to demonstrat. I haue also wiped away both his malicious imputations, & encountred him in his railing inuectiues, defending the honor of our dread Soueraigne, whose memorie shall neuer die in the minds

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of her louing subiects, and answering for true religion calumniated by the slanderous tongues of the supposts and slaues of *Antichrist*.

This discourse, although not of that perfection that it may seeme worthy to be presented to so great a King, yet for that it containeth a defence of your Maiesties predecessor, which you honour, and of that religion which you professe; I am bold to consecrate to your Maiestie, as the first fruites of my loyall affection towards you. Therin also your Maiestie may see, not only a precedent to follow, but also a reward proposed to those, that studiously and couragiously seeke to aduance pietie and true religion.

The aduersarie by all meanes seeketh to suppress truth, and to aduance idolatrie and popish errors, misconstruing things well done, imputing crimes to innocents, excusing offenders, denying things manifest, forging and deuising matters neuer done, nor imagined. But while he hath sought to bring disgrace, not onely vpon true religion, but also vpon the restorers and defenders thereof, he hath giuen vs iust occasion to shew that the doctrine, religion and practise of Papists, is not only repugnant to truth, but also enemy to Princes and States, grievous to Christians, and profitable to none, but to the slaues and adherents of *Antichrist*. Further, I haue made it apparant, that the state of popish Religion is no way to be maintained, but by trecherie and massacres, by lying, railing and forgerie, being hatefull both to God and man, and the cause of many miseries and calamities.

Vouchsafe therefore, most worthy and noble King, to reade this discourse ensuing. It shal declare vnto your Maiestie plainely, by what meanes you may establish
your

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your estate. *Queene Elizabeth* in her latter dayes was made belecue, that remisse dealing in matters of religion would assure her life, often sought for by Papiſts; and her State, that they by all meanes haue sought to ouerthrow. But this her remifnesse gaue her enemies oportunitie to practise against her life, and to make a strong partie against Religion and the State, as your Maieſtie very well knoweth. For the same is lately broken out, to the hazard of your royall person, and the indangering of the State: and God knoweth whether those that haue intended mischief against your royall Maieſtie, that neuer offended them, did not worke mischief against her, whom they tooke to be the obstacle of all their plots and desseines.

Your Maieſtie, I doubt not, will wisely consider of these plotters, and their abettors, and all their practises. *A King* (saith *Salomon*) *that sitteth in the throne of iudgement, chafeth away all euill with his eyes.* Proverb. 20. But his eyes must be in his head, and he must sit in the throne of iudgement, and execute his lawes. He must not suffer them to escape vnpunished, that maliciously seeke the bringing in of strangers, and the subuersion of Religion and the State. *A wise King* Ibidem. (saith a wise King) *scattereth the wicked, and maketh the wheele to turne ouer them.* Who these plotters are, I haue declared in the treatise following. And that they excuse not themselves by Religion, I haue discovered the deformities of their Religion, as well as their wicked treasons. All which I present to your Maieſties graue consideration, beseeching him that is King of Kings to endue you with wisdom and all royall and heroicall vertues fit for the managing of so great kingdoms, that you may both triumph ouer all your ene-

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mies, and also long sit in the royall seate of these king-
domes, to the honor of his diuine Maiestie, and
the comfort of all your louing
subiects.

*Your Maiesties most loyall
and louing subiect*

Matthew Sutcliffe.

The





The Preface to all true Christi- ans, and loyall subiects.

How often the Spaniard and Pope, and their agents haue attempted by secret practises to ruinate the Realme of England, I doubt not (my deare countrimen and friends) but you haue heard. The rebellion in the North-part of England, an. 1569. the pretence of the Duke of Guise, an. 1584. the diuers rebellions and troubles of Ireland: the practises of Parrie, Patrick Collein, Williams and York to kil the Queen: of Lopes & Squire to impoyson her: of Babington and Ballard, and diuers other Masse-priests, and Masse-louing Papists to subuert the State, are yet fresh in memory. And to forbear to speake of such secret practises, they haue endenoured by open warres also to preuaile against the State. In the yeare 1588. they provided against England, not onely great land-forces, but also a great flete, in their owne conceit inuincible, yet by Gods grace easily vanquished and dispersed. Likewise anno 1597 and 1598. they made two attempts, or rather offers, of some enterprise against the State. In the first one D. Stillington and other Masse-priests English and Spanish miscaried, the Spanish flete being wracked on the rockes of their owne country, so that they could not come to sing Masse in England. The other was disappointed by stormes and contrary winds, so that no effect came of it.

The noise of these preparations and menaces comming into England, and being bruted abroade, partly by letters, and partly by a proud proclamation set forth in print by the Adelantado of Spaine, wherein he plainly discouereth, that

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he meant no lesse then to cut all our throates if he could: it is no maruell if the State, and diuers men well affected to their countrey, did prepare themselues to make resistance. Among the rest Sir Francis Hastings, a man of auncient nobilitie, and one that hath adorned the honour of his parentage with excellent vertues, and namely with true pietie, loue of his countrey, fortitude and magnanimitie, scorning to heare, that so base a rabble of Marranes and Bisognos as were assembled first at Lisbone, and then at the Groyne, should either talke or thinke of the conquest of England, which the Adelantado in his bragging Rodomonts stile did threaten, he armeth himselfe, and prepareth his friends and countrymen to make resistance. Perceiuing also the securitie of some, and slacknesse of others, especially such as were tainted with the pestilent infection of Italian atheisme, or Spanish Marranisme, but commonly titled Cacolike or popish religion; he publisheth a little treatise, called A watch-word, giuing warning to the secure, and stirring up such as seemed euill affected, to resist manfully, and to withstand the Spanish incroachments and pretences.

This booke crossing the desseines of Robert Parsons and his consorts, who by all meanes sought to set England in combustion, that they might triumph in the ashes, and sing Masse in the funerals of their native countrey; we may perceiue by the sequele, that it touched his cause and faction very nearely, and therefore was taken by him very tenderly. For presently he taketh pen in hand, and writeth a most scornefull and bitter treatise against her Maiesties proceedings, against Religion and all that professe it, railing against Sir Francis and the professors of the truth, and commending in the best sort he could, both the professed enemies, and the secret underminers of the State. Wherein, if we would but note the mans singular impudencie, or rather his audacious foolerie,

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foolerie, it were argument sufficient to confound all his writings. For at what time the Spaniard lay with forces at the Groyne, and by a Proclamation set forth in print, threatned fire and sword against the Realme, Robert Parsons like a viperous traitor, in his Ward-word talketh of nothing but peace; and would make vs belecue, that both the Pope and Spaniards are our good friends. Where Iesuites, and Masse-priests, and malcontent Papists were brewing of sedition, and preparing themselves to ioyne with forreine forces: this good fellow would make vs belecue, that traitors are good friends, and that there was no hurt by them meant to the Queene or State. Finally, this babling Warder doth addresse all his discourse to the Lords of the Councell, and chiefe dealers in masters of State, albeit the same tended wholly to the destruction of the State.

And yet when I consider the practises of the enemies of the State, I must cōfesse that he had great reason to enter into this shamelesse course. For albeit there was no colour of truth in his discourse, yet he supposed, if the same were shewed to her Maiestie, that it would make her stay her preparatiues. He thought also, it would prone a faire pretence to those that were loth to spend their money, to forbear to make resistance against the enemy. Further, he saw that the same would bleare mens eyes, while both forreine enemies and secret traitors sought to cut our throates. And finally, the same being full of railing, scorning and scurrilitie, he doubted not but the same would deterre others, or at least make them slow to take upon them the defence of the common cause. For what man considering the smal encouragement that forward men did find at the hands of friends, and the rude entertainment they receiue at the hands of enemies, would not leaue the patronage of the State to those, that haue most interest in publike gouernement?

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All this notwithstanding, sir Francis considering the obligation, that Christians haue to maintaine sincere religion, & that bindeth true harted subiects to defend their country, hath published an Apologie, both in defence of the common cause, and of his owne reputation, against the scurrilous and railing libell, which Parsons calleth A warde-word: expecting, no doubt, reward at the hands of God, rather then mā: and respecting rather his own dutie, then the praise of others. But before either the booke came forth, or that I knew the Knights resolution, the impudencie of the man so boldly extolling traitors and forreine enemies, together with his singular arrogancy despising his own nation, and his foolish speakes for the Popes cause stollen out of others, and put forth as his wont is, in his owne name, had extorted from me a reply to his Wardword. Which certes might haue bin wel spared, considering the sufficiencie of the Knights apologie, if I had scene it before I had ended my reply. For what is there in the Wardword worthy of answer, seeing the same consisteth wholly of lies, and patches, and old ends stollen from others, & often refuted before? And what answer can be deuised so slender, that counteruaileth not such a hochpotch of words?

To these replies published by vs, after long silence we see that Robert Parsons hath purposed to set forth a reioynder. For we haue already receiued two parts of nine, but so fraught with calumniations and lies, malicious and scornful termes, odious and filthy reproches, that it seemeth he hath spent all his store of poison, and despaireth to perfect the rest.

This booke, albeit most contemptible, containing nothing but disgracefull matter against her Maiesties proceedings, that is lately deceased, and childish disputes for some few points of poperie, yet haue I thought good to handle; not for any worth, that can be in any such packe of pedlary stuffe, set to sale by this petit merchant, but for that iust occasion is thereby

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thereby giuen vnto me, to insift vpon the commendatio of our late Queene for her heroical vertues and happy gouernment, by this wicked traitor and unworthy swad wickedly disgraced, and especially for her singular pietie and Zeale in restoring religion, and abolishing Poperie. O that she had bene so happy to keepe out the Ministers of Antichrist once expulſed, as at the first to expulſe them, and put them out of her kingdom! but what by yeelding to intreatie of some about her by this generation foully abused, and what by tolerating of such as were sent in by forreine enemies to practiſe againſt her life and kingdom, and what drawne backe by thoſe that entertained intelligēce with publike enemies, ſhe was perſwaded to ſlacke execution of lawes, if not to ſuſpend them, to her owne great trouble, and to the hazard of Religion and the State, but that God by his providence ſupplied the defects of mē. By the aduerſaries Warne-word, I haue alſo bene warned to diſcourſe of the miſerable and dangerous eſtate both of kings and their ſubiects, that liue vnder the thraldom of the Pope: and that both in regard of matters of State, and of Religion. Finally, albeit Robert Parſons hitherto hath uſed ſcurrilous railing for his warrant & protection againſt thoſe, that haue dealt with him: and like as a foxe purſued with hounds with the filthy ſtench of his ſtile endeuoureth to make them giue ouer the chaſe; yet I ſhall ſo touch him for his impietie, making a ieſt at Scriptures and Religion, for his ſcurrilitie railing without wit or modeſtie, for his doltish ignorance committing moſt groſſe and childiſh errors, for his lies and forgerie vſing neither reſpect of truth nor common honeſtie, that I hope I ſhall turne his laughing into another note. If I ſpeak roundly to him and his conſorts, yet I do not, as he doth, ſpeake falſly. Sharpnes he ought not to miſlike, hauing begun this courſe. Neither can others iuſtly reprove me, conſidering my aduerſaries audacious impudencie. Si falſa dicimus

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Contra Con-
stant.

(saith Hilarie) infamis sit sermo maledicus. Si verò vniuersa hæc manifesta esse ostendimus, nō sumus extra Apostolicā libertatem & modestiā. If we tell matters false, then let our sharpe speech be infamous. If all we report be manifestly proued, then are we not out of the limites of Apostolical libertie and modestie. *Howbeit what measure is to be required in him, that is to incounter a man of such vnmeasurable and outragious behaiour? In the first booke the honor of her Maiestie late deceased, and her proceedings in the alteration of religion is defended. In the second, the grieuances of Christians vnder the Popes gouernement, both in matters of conscience and their temporal estate are plainely discovered. In the last we are to incounter with the ridiculous manner of Parsons behavior and writing, lest he might percase thinke himselfe wise therein. God turne all to his glorie, to the manifestation of truth, the detection of errors, and the shame of the shamelesse patrons thereof.*

The



The first Booke, containing a de-
fence of *Queene Elizabeths* most pious
and happie gouernement, impugned in
a scurrilous libell, intitled, A
warne-word.

The Preface to the first Booke.



Need not, I trust, make any large discourse, in calling to remembrance the noble and heroicall acts of our late *Queene*, and most gracious Soueraigne *Ladie Elizabeth* of famous and godly memory. For as *Iesus* the sonne of *Syrach* *laid off famous men of auncient time, * *Ecclesl. 44.* so we may say of her, *that her name will liue from generation to generation.* Her kind loue to her subiects, and gracious fauours done both to English and other nations, will neuer be forgotten. His * words likewise concerning his famous ancestors, may * *Ibidem.* be well applied vnto her. *She was renowned for her power, and was wise in counsel. She ruled her people by counsel, & by the knowledge of learning fit for them. She was rich and mightie in power, and liued peaceably at home.* Her remembrance therefore is as the composition of sweete perfume, that is made by the art of the Apothecary, and is sweete as hony in all mouthes, as it is said of *Iosias*. *Ibid. cap. 49.* In his steps she insisted, and behaued her self uprightly in the reformatiō of the people, & took away al abominations of iniquity. She reformed the abuses and corruptions of popish religion, which through the working of the mystery of iniquitie, had now won credit in the world, and ouerthrew the idoll of the Masse, and banished all idolatrie out of the Church. *She directed her heart to the Lord, and in the time of the vngodly she established Religion.*

She put her trust in the Lord; and after that wicked and vngodly men had brought vs back into *Egyptian* seruitude, she deliuered vs from the bondage of the wicked *Egyptians*, and restored Religion according to the rules of Apostolicall doctrine.

But because as in the time of *Iosias* the Priests of *Baal*, so in our times their of-spring the Masse-priests cannot brooke her reformation, but looke backe to the abominations of *Egypt* and *Babylon*, I haue thought it conuenient not only to declare at large what benefites the people of *England* now fise and fortie yeares almost enioyed by her gracious and happie gouernement, but also to iustifie the same against the slaunderous calumniationes and cauils of *Robert Parsons* her borne subiect, but now a renegate *Iehusite*, and professed enemie, who in diuers wicked libels and paltrie pamphlets hath endeouored to obscure her great glorie, and to deface her worthie actions.

Wherein, that I may proceed with more perspicuitie, I think it fit to reason first of matters Ecclesiasticall, and afterward of ciuill and worldly affaires. In Ecclesiasticall affaires, which by her meanes grew to a better settlement, we are to consider first what grace it is to haue a certaintie in religion; and next, what fauour God shewed to vs, reducing vs to the vnitie of the true Catholicke Church. Thirdly, we will reason of true faith: fourthly, of the sincere administration of the Sacraments: fifthly, of the true worship of God: sixthly, of the Scriptures and publike prayers in our mother tongue: seuenthly, of freedome we enioyed by her from persecution, from the Popes exactions, frō his wicked lawes and vniust censures, from al heretical and false doctrine: eighthly, of deliuerance from schisme, superstition and idolatrie: and finally of good workes, and the happinesse of those, that not onely are able to discerne which are good workes, but also do walke in them according to their Christian profession, auoiding pretended Popish good-workes, that are either impious, or else superstitious and vnprofitable. Al which graces this land hath long enioyed by her Maiesties reformation of religion.

In matters politicall, we purpose to consider, first, the happie

pie deliuerance of this land out of the hands of the Spaniard, &c from all feare of forreine enemies. Next, her famous victories, both against rebels and traitors at home, and open enemies abroad, and her glorie and reputation with forreine nations. Thirdly, the restitution of all royall authoritie and preheminence to the Crowne, of which the Pope before that had vsurped a great part. Fourthly, the peaceable estate of this kingdom in the tumults of other nations round about vs: and lastly, the wealth and multitude of her subiects.

CHAP. I.

*Of certaintie in Faith and Religion, and of the vniow
we haue with the true, auncient, Catholike
and Apostolike Church.*

FAith, as saith the Apostle, Heb. 11. is the ground of things which are hoped for, and the euidence of things which are not seene. If then we haue true faith, we are assured of things hoped for, although not seene. When two of the disciples of Christ doubted of his resurrection, he said vnto them: O fooles and slow of heart, to belecue all that the Prophets haue spoken! *Ideo fideles vocati sumus* (saith Chrysostom, Hom. 1. in 1. Tim 4.) *vt his que dicuntur sine vlla hesitatione credamus.* Therefore we are called faithfull, that we may beleue without doubting those things which are spoken. So then all Christians that beleue, do certainly beleue and are perswaded; and he that doubteth, beleueth not. Further, the obiect of faith is most certaine. Heauen and earth shall passe, but my words shall not passe, saith our Saviour, Matth. 24. Saint Augustine doth attribute that onely to the writers of canonical Scriptures, that they could not erre. Neither need I to stand long vpon this point, seeing our aduersaries also confesse, that nothing that is false can be the obiect of faith. But our aduersaries take away from Christians, all cer-

taintie of faith and religion. For first they teach, that no Christian is to believe that he shall be saved: and secondly, they make mans faith uncertaine concerning the object. What is taught by the conuenticle of Trent, *sess. 6. cap. 16.* where it saith, *Neque seipsum aliquis etiamsi nihil sibi conscius sit iudicare debet:* that is, neither ought any to iudge himselfe, although he be not conscious to himselfe of any thing. And in the same session chap. 9. it determineth, that no man by the certaintie of faith ought to assure himselfe that he shall be saved. The second point doth follow of the diuers doctrines of the Papists. Eckius holdeth, that the Scriptures are not authenticall without the authority of the Church. And although Bellarmine dare not allow this forme of speech: yet where he defendeth the determination of the conuenticle of Trent concerning the old Latine translation, in effect he granteth it. For if the Church onely can make Scriptures authenticall, then without the Churches authoritie they are not authenticall. In his booke *De notis Eccles. c. 2.* he saith, the Scriptures depend vpon the Church. *Scriptura (saith he) pendent ab Ecclesia.* Stapleton, *lib. 9. de princip. doctrinal. cap. 4.* saith, that it is necessary that the Churches authoritie should conigne and declare, which bookes are to be receiued for canonically Scripture. *Necessarium est (saith he) vt Ecclesia auctoritas Scripturarum canonem consignet.* And his meaning is, that no man is to receiue any bookes for canonically, but such as the Church from time to time shall determine to be canonical: and those vpon the Churches determination he will haue necessarily receiued.

Enchirid. c. de
Ecclesia.

Sess. 4.

Lib. 7 princ.
doct. c. 1.

Secondly, the conuenticle of Trent maketh Scriptures, and vntwittē traditions of equall value. Bellarmine in his fourth booke *De verbo Dei.* speaketh no otherwise of traditions, then as of the infallible wittē word of God. Stapleton saith, The rule of faith doth signifie all that doctrine which is deliuered and receiued in the Church: and that very absurdly, as I thinke no reasonable man can well denie. For that being granted, the rule and doctrine ruled should be all one. But of that we shall speake otherwhere.

Thirdly,

Thirdly they teach, that the determinations of the Church are no lesse firmly to be beleueed, and reuerently to be holden, then if they were expressed in Scriptures. *Id quod sancta mater Ecclesia defixit, vel acceptat, saith Eckius, Enchir. cap. de Eccles. non est minore firmitate credendum, ac veneratione tenendum, quam si in diuinis literis sit expressum.* And all our aduersaries do beleue, that the Popes determinations concerning matters of faith are infallible, and so to be accounted of.

Finally, in the canon law, *c. in canonicis. dist. 19.* they place the decretals of Popes in equall ranke with canonickall Scriptures.

Of these positions it followeth, that as long as men beleue the Romish Church, they neither beleue truth, nor haue any certaine faith or religion. And that is proued by these arguments.

First, he that beleueth not Gods promises concerning his owne saluation, is an infidel, and hath no true faith. But this is the case of all Papists. For not one of them beleueth that he shall be saued, nor imagineth that God hath said or promised any thing concerning his owne saluation.

Secondly, if the Scriptures depend vpon the Church, and the Church is a societie of men: then the Papists beleue Scriptures with humane faith, and depend vpon men. But that they do plainly teach.

Thirdly, if the Church ought to consignee canonickall Scriptures, and the Pope ought to rule the Church; then if the Pope either determine against canonickall Scriptures, or make fabulous scriptures equall with canonickall Scriptures, the Papists are to beleue either doctrine contrarie, or diuers from Scriptures: at the least they are vncertaine what they shall beleue. But the Pope may both erre in denying Scriptures, and adding to Scriptures. To answer this the Papists are diuen to affirm, that the Pope cannot erre in these determinations. But this sheweth the vncertainie of their faith, that dependeth vpon one little rotten goutie Pope, whose learning is not worth two chips, and

whose pietie is lesse then his learning.

Fourthly, if the Popes consignation be necessary to make Papists beleue Scriptures, then is their faith most vncertaine, and rather humane then diuine. Especially considering that of this Popes consignation of Scriptures, there is not one word in Scriptures. But that is their doctrine.

Fiftly, the doctrine and practise of the Church of Rome, being the rule of faith, the Romish faith must needs proue vncertaine and variable. The consequence of this proposition is proued, so that both scholmen differ from scholmen, and late writers from the auncient, and also Popes from Popes, as I haue shewed in my booke *De pontif. Rom.* That the rule of faith is as I haue said, it may be auerred by Stapletons words.

Sixthly, if faith be grounded vpon traditions, as well as vpon Scriptures, then haue the Papists no certaine faith. The consequence is plaine, so that diuers ancient traditions are now ceased: and neither Cæsar Baronius, nor any man is able to set downe, which are authentical traditions, which not.

Finally, if the faith of Papists rest vpon the Popes determinations, or else vpon the supposed Catholicke Churches decrees; then is their faith a goutie, fraile, and rotten faith, or rather a most doubtfull opinion. For neither are they certaine who is lawfull Pope, nor that his determinations are infallible, nor is it an easie matter to know which are the Catholicke Churches determinations, the Papists themselues contending and varying continually about them.

These arguments do shew, that the Papists haue either a vaine faith, or else no faith at all. And this Robert Parsons notwithstanding his obstinacie and perversenesse must needs confesse. For simple Papists haue only these meanes whereby to direct themselues: viz. Scriptures, Fathers, or their owne Priests. Scriptures they neither heare read in a tongue knowne, nor do they much regard them. The Fathers they vnderstand not. The priests do often tel lies:
and

and so farre they dwell from the Pope to know of him the truth. To omit to talke of ruder persons, and to talke of spūce Robert Parsons, gladly would I know of him, how he is assured that the religion he teacheth is true. Scriptures he denieth to be the rule of faith, and will not belæue them to be authenticall, without the Popes determination. The Pope is but one man. If then he rely wholly on the Popes determination, his faith is nothing but a foolish fancie grounded vpon one man. If vpon the Church, yet he knoweth not the Church, but by his owne reason and sence (as I thinke) he will confesse. Rule of faith he acknowledgeth none, but the vniuersall Church: which is not onely absurd, Ward-word
pag. 6. but maketh much against him. Absurd it is, for that the Church is ruled, and is not the rule, no more then the Carpenter is his rule, It maketh against him, for that it is more difficult to know the Catholicke Church of all times and places, then Scriptures, or any p̄pose of faith else. For to know that, it is necessary to be well sene in the hystorie of all times, Churches and countries. And if he refer himselfe to others, and belæue humane hystories, his faith is still grounded on men.

This being the case of Papists, and of their agent Robert Parsons; we may esteeme our selues happie, that are deliuered from this great vncertaintie, and taught to build our faith vpon Christ Iesus, and the doctrine of the Apostles and Prophets. Other foundation can no man lay beside that 1. Cor. 3. which is laid; that is Christ Iesus, saith the Apostle. And Eph. 2. Ye are built (saith he) vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone. We know, that faith commeth by hearing, and hearing Rom. 10. by the word of God. We belæue that the Scriptures are a perfect rule, and therefore rightly called canonickall. The Apostle speaking of the rule of faith, 2. Cor. 10. Gal. 6. and Phil. 3. meaneth no other rule but that, which was to be found in holy Scriptures.

The Fathers also proceeded by the rule of Scriptures, both where they sought direction for themselves, and also

where they brought arguments against Heretikes. Ireney *lib. 3. aduers. Hares. cap. 1.* calleth the Gospell deliuered in Scriptures the foundation and pillar of our faith. Tertul. writing against Hermogenes, saith, He abode not in the rule of faith. And why? *Inter Scripturas enim Dei colores suos inuenire nō potuerat.* He could not find his colours or fancies in Scriptures. Athan. saith *Orat. 2. contr. Arian.* that Heretikes are to be stoned with arguments out of Scriptures. Out of Scriptures & Arians in the Councell of Nice, & other Heretikes in other Synods were confuted. And generally antiquitie doth call Scriptures the canon or rule of faith. Agreeably therefore to Scriptures and Fathers the Church of England in the beginning of Quene Elizabeths raigne acknowledged the canon of Scriptures, and thence took the articles of our Chyistian faith. And therefore I call Scriptures, and that which is necessarily deduced out of Scriptures the rule of faith, not separating the rule from Scriptures, as Parsons 1. *Encontr. cap. 15.* of his Warn-word doth cauill, but in the rule comprehending whatsoeuer is either expessed in termes, or by necessarie consequence deduced out of scriptures. And this I did to auoide the caulls of the aduersary, which inferre, because this word Trinitie, or consubstantiall, or baptisme of children is not found in Scriptures, that scriptures are not a solide and entire rule of faith.

Against this Parsons in his Warn-word 1. *Encontr. c. 15.* alleageth first certaine names of Fathers, then certaine words out of Ignatius his Epistle ad Phil. Irenaus *lib. 3. & 4. aduersus Hares.* Tertullian. *de Prescript.* aduersus Heretic. and Vincentius *Lirinensis.* But he spendeth his labour in vaine, and abuseth his Reader. For none of these Fathers speake of other matters, then such as are to be proued out of Scriptures, as the places themselves shew. Ireney by Tradition proueth God to be the Creator, and the mysterie of Chyist his incarnation. But Parsons will not deny this to be contained in Scriptures. Tertullian. *de Prescript.* aduers. Haret. disputeth against the heresies of the Valentinians and Marcionites drawing arguments from the Apostles preaching and

*Lib. 3. aduers.
Hares. cap. 4.*

and tradition. But that was because they denyed and corrupted Scriptures. For no man can deny, but that their heresies are clearely conuincied by Scriptures. *Quod sumus hoc sunt.* That we are that they are, saith Tertullian speaking of Scriptures. That is likewise the meaning of Vincetius Lirinensis *de Hæres. cap. 27.* for that depott, of which he talketh, is nothing but the Christian faith contained in scriptures. But if Parsons will proue his rule of faith, he must shew a faith grounded vpon tradition, that is not deduced out of Scriptures. Nay, if he will not be contrarie to himselfe, he must shew, that not the Apostles tradition, as he saith in his Warn-word 1. *Enconr. cap. 15.* but the Catholike church is the rule of faith, as he holdeth Ward-word, *Enconr. pag. 6.*

We doth also obiect against vs diuers alterations of religion in England in king Henry the eight his raigne, and in king Edwards dayes: and then asketh by what authoritie our rule of faith was established. But first he might as well haue spoken of y alteration made in M. Maries dayes, when the impieties of Popish religion were established by act of Parliament. Secondly, the alterations in religion made in England of late time, make no variation in the rule of faith, that is alwayes one, but in the application and vse of it. Thirdly, albeit by act of Parliament the articles of religion were confirmed. wherein the canon of scriptures, and the substance of our confession is set downe; yet was that rather a declaration of our acceptance, then a confirmation of the rule of faith, that in it selfe is alwayes immouable. Our rule of faith therefore is certaine, albeit not alwaies in one sort approued, or reteined by men. But y rule of Popish faith neither in it self, nor in y approbation of Parliaments or Churches is certaine, or immouable.

Finally, he asketh a question of Sir Francis in his Ward-word, p. 5. how he knoweth his religion to be true. And saith, he hath only two meanes to guide himselfe in this case, and that is either Scriptures, or the preaching of our Ministers. But this question, as I haue shewed, toucheth him

Warn-word
Enconr. c. 16.

selfe, that buildeth his faith vpon the Pope, nearer then Sir Francis, who groundeth himselfe & his faith only vpon holy Scriptures, and is assured of his faith, not by these two meanes onely, but by diuers others. For beside Scriptures he hath the help of the Sacraments of the Church, of Gods Spirit working within him, of miracles recorded in Scriptures, of auncient Fathers, of the practise of the Church, of the consent of nations, of the confession of the aduersaries, of the suffering of Martyrs, and testimonies of learned men, and such like arguments. In this question therefore Robert Parsons shewed himselfe to be a silly Friar, and to haue had moze malice then might.

In time past also we were, as sheepe going astray, and out of the vniou of the Catholike and Apostolike Church. Diuers of our auncestors worshipped the crosse and the images of the Trinitie with diuine worship. Some like brute beasts fell downe befoze Idols; crept to the crosse, and kissed wood and stone. Others worshipped Angels, the blessed Virgin and Saints, praying vnto them in all their necessities, trusting in them, saying Masses in their honour, and offering incense and prayers to their pictures and images. For so they were taught, or rather mistaught by popish Priests.

The Romish synagogue in the very foundations of religion was departed from the Apostolike and Catholike Church. The scholemen brought their proofes out of the Popes Decretals, and Aristotles Metaphysikes. *Est Petri sedes* (saith Bellarmine in Præfat. ante lib. de Pont. Rom.) *lapis probatus, angularis, pretiosus, in fundamento fundatus*. The See of Peter, is an approued corner stone, precious, and laid in the foundation. The same man lib. 2. de Pont. Rom. cap. 31. calleth the Pope the foundation of the Church. Sanders calleth him the Rocke. *Aligunt à Christo* (saith Stapleton relect. princip. doctr. in Præf.) *eorum doctrina prædicatio, determinatio fundamenti apud me locū habebūt*. That is: Others now beside Christ, and their doctrine, preaching, and determination shall be esteemed of me, as a foundation, **Whis he saith,**
whers

where he talketh of the foundation of religion and the Church. But the catholike Church had no foundation beside Christ Iesus, and his holy word and Gospell, taught by the Prophets and Apostles. The Apostle (Gal. 1.) denounced him accursed, that taught any other Gospell, then that, which he had preached. The holy fathers proued the faith by holy Scriptures, and not by popish Decretals, and philosophicall Principles.

Concerning Christs bodie the Romanists taught, that the same is both in heauen, and in the Sacrament, albeit we neither could see it there, nor feele it. But the scriptures teach vs, that his bodie is both palpable and visible, and is now taken vp into heauen. So likewise teach the fathers: Luk. 24.
Mar. vii. Vigilius in his fourth booke against Eutyches speaking of Christs bodie: When it was on earth (saith he) surely it was not in heauen; and now because it is in heauen, certainly it is not on earth.

They haue also brought in new doctrine concerning Purgatorie and indulgences, and which is no more like to the auncient catholike faith, then heresie and noueltie to Christian religion. They teach, that whosoever doth not satisfie in this life for the temporall punishment of mortall sinnes committed after baptism, and remitted concerning the guiltinesse, must satisfie for the same in Purgatorie, vnlesse it please the Pope by his indulgences to release him. Of the tormentors of soules in Purgatorie, and of the nature, quality and effect of indulgences they talke idly, and vnlike to the schollers of Catholikes.

The Catholike doctrine concerning the Sacraments of Baptisme and the Lords supper they haue quite changed: in Baptisme adding salt, spittle, hallowed water, exorcismes, blowings, anointings, light, and other strange ceremonies. In the Lords supper taking away the cup from the communicants, and not deliuering, but hanging by carrying about the Sacrament, and worshipping it as God: and finally, belittling & holding transeubstantiation. They haue also deuised other sacraments, and taught that they

containe grace and iustitie.

They were wont to kille the Popes too, and to receiue his dunghill decretals, worshipping Antichrist, and intitling him Christs Vicar.

All which nouelties, superstitions and heresies, by her Paierlies godly reformation are abolished, who hath restored the auncient Catholike and Apostolike faith, which the Popes of Rome for the most part had altered & suppressed.

She hath also by her authoritie brought vs to the vnitie of the Catholike faith, and by god lawes confirmed true Christian religion. Before our times there was no settlement in matters of Religion. Durand denieth Diuinitie to be *Scientia*: Thomas and Richard Middleton hold that it is.

Dist. 1. lib. 1.

Writting vpon the master of Sentences, the school-men strue about the words *vis* and *frui*, dissenting not only from their master, but also from one another.

They differ also much about the distinction of diuine attributes, *Verum sit realis, formalis, an rationis tantum*. This (saith Dionysius a Charterhouse Monk) is one of the chiefe difficulties of Diuines, and about it betweene famous Doctors is great dissention and contention. *Egidius* doth lance *Thomas*, and others runne vpon both.

In dist. 2. lib. 1.
sent.

Egidius in lib. 1. sent. dist. 2. would haue the persons of the Trinitie to be distinguished, by a certaine thing in one, that is not in another: but others condemne him for that opinion.

Writting vpon the 3. dist. lib. 1. sent. they denie their masters examples, and one condemneth another.

Bonauenture saith, that men may attaine to the knowledge of the holy Trinitie by naturall reason: others say contrarie.

The Scotists lib. 1. sent. dist. 5. inuey against *Henricus de Gandauo*, for his opinion about the eternall generation of the Sonne of God.

Egidius holdeth, that the son of God hath power to beget another son: which displeaseth *Thomas* and *Bonauenture*, and is very strange doctrine.

Thomas Aquinas part. 1. q. 2. art. 4. saith, that Doctors may hold contrary opinions, *Cetera ueritates in diuinis*. He teacheth also,

also, that the holy Ghost doth more principally proceed from the Father then from the Sonne: which others mislike.

If then they agree not about the doctrine of the holy Trinitie, it is not like that in matters wherein they haue libertie to dissent, they will better agree. Scotus holdeth, that the soule and an Angell do not differ, as two diuers kinds. *In 2. sent. dist. 1.* Others teach contrary.

Some Doctors hold, that Angels consist of forme onely. *In 2. sent. dist. 3.* Others hold contrary. They dissent also about the sin of our first parents.

Pighius in the doctrine of original sin dissenteth from his fellows. Innocentius in *c. maiores de bapt. & eius effect.* misliketh the opinion of the master of the Sentences, that held it to be *propterea ad peccandum*, that is, a pronencle to sinne.

The Thomists to this day could neuer be reconciled to the Scotists about the conception of our Ladie, these denying she was conceived in sin, the others affirming it.

Gropper in his exposition of the Creed confesseth, that among the Papists there are two diuers opinions about Christs descending into hell.

Bellarmino in his booke of controuersies, doth not more violently run vpon vs, then vpon his owne consozts. In euery article almost he bringeth contrary expositions of Scriptures, and contrary opinions.

In the sacrament of the Lords supper, which is a pledge of loue, there are infinite contradictions among them, as I haue shewed in my booke de Missa, against Bellarmine. The like contentions I haue shewed in my Treatises de Indulgentijs, & de Purgatorio: and shall haue occasion more at large to speake of them hereafter.

We are therefore to thanke God, that the doctrine of faith in the Church of England is settled, and that refusing all nouelties we agree therein with the auncient catholike Church. We acknowledge one Lord, one faith, one baptism, one head of the Church, one canon of Scriptures with the auncient fathers. The rules of all auncient and lawfull generall Councils concerning the faith we admit.

We haue one vniſorme order for publike prayers, adminiſtration of Sacraments, and Gods ſeruite. Neither do we onely agree among our ſelues, but alſo with the reformed Churches of France and Germany, and other nations, eſpecially in matters of faith and ſaluation. And as for ceremonies and rites, it cannot be denied, but that all Churches therein haue their libertie, as the diuerſities of auncient Churches and testimonies of Fathers do teach vs.

Moſt vaine therefore and contumelious is that diſcourſe of N.D. in his Warne-word, 1. *encontr. ca. 4, 5, & 6.* where he talketh of the difference of ſoft and rigide Lutherans among themſelues; of them from Anabaptiſts, and from Zwinglians; of all from the followers of Seruetus and Valentine Gentilis. For neither do we acknowledge the names of Lutherans, Caluinians, or Zwinglians, but onely call our ſelues Chriſtians: nor haue we to do with the Arians, or Anabaptiſts, or Seruetus, or Gentilis, or any heretikes. Say by our Doctors theſe fellows haue bene diligently confuted, and by our gouernors the principall of them haue bene puniſhed. But theſe, may Parſons reply, haue bin among vs. Admit it were ſo: yet do not our aduerſaries take themſelues to be guiltie of Arianisme and Anabaptiſme, becauſe there are diuers guiltie of Arianisme and Anabaptiſme among them. We ſay further, that the Churches of Germany, France and England agree, albeit priuate men hold priuate opinions. Finally, where we talk of the Church of England, what a ridiculous ſot was this, to bring an inſtance of the Churches of Germany or Swiſſerland? nay not of the Churches, but of priuate perſons, and that in matters, not very ſubſtantiall, if we admit their owne interpretations?

Having therefore talked his pleaſure of Lutherans and Zwinglians, he deſcendeth to ſpeak of rigid and ſoft Caluinists (as he calleth them) in England. He calleth them alſo Proteſtants and Puritanes. But neither do we admit theſe names of faction, nor is he able to ſhew that publikely any Chriſtian is tolerated to diſſent, either in matters of faith, or rites from the Church of England. But if any there be that
miſlike

mislike our rites; yet is not that contention about matters of faith, nor can the disorder of private persons hinder the publique union of the Church. Finally, I do not know any man now, but he is reasonably well satisfied concerning matters of discipline, albeit the same be with the great griefe of Papists, who go about to stirre vp the coles of contention, as much as they can, that heretofore haue bene couered.

CHAP. II.

*Of the restoring of Christian Religion, and the
reduction of the Church of England
to the true faith.*

The true faith in time of Poperie was a great stranger in England, most men being ignorant of all points of christian Religion, the rest holding diuers erroneous points and heresies. Their ignorance we shall proue by diuers testimonies hereafter. Their errors and heresies are very apparent, and at large proued in my late challenge. That which the Apostle calleth the doctrine of diuels, 1. Tim. 4. that they embrace for doctrine of faith. For they forbid their Priests, Monkes, Friars, and Nuns to marrie; and commaund the Benedictines and their Charterhouse Monkes at all times to abstaine from flesh. They also forbid men to eate flesh vpon all fasting dayes, fridayer and saterdayes, and in Lent: dissoluing the commandements of God by their owne traditions. The Manicheyes abstained from egges as Saint Augultine sheweth, *lib. de heres. cap. 46. Nec oua saltem sumunt, quasi & ipsa cum franguntur expirent, nec oporteat vllis corporibus mortuis vesci.* So likewise did Papists at certain times, they cal such as allow of marriage of priests, *seclatores libidinum, & praeceptores viriorum*, that is, followers of lusts, and teachers of vices: albeit the Apostle affirmeth marriage to be honorable in all sorts of men. They dissolue such mariages, albeit Christ teach, that man is not to sepa-

Cap. plurim.
dist. 82.

rate them whom God hath ioyned together. Their *Fastes* they place in eating of fish, and not in abstinence from all sustenance, as the auncient Fathers by their doctrine and practise taught. Some count it as mortall sinne to eat flesh on fridayer, as to kill a man, and that a Priest doth sinne lesse in committing fornication, then in matching himselfe in honest marriage: and yet they confesse, that fornication is against the law of God, and not the marriages of priests.

They tolerated common whores, as did Simon Magus and other heretickes: and now in Rome the Pope notwithstanding his pretended holinesse, receiveth a tribute from them. They do also sell *Passes*, imposition of hands, benefices, and make money of their god of the altar, and their religion: which saoureth of the heresie of Simon Magus.

Venalia nobis (saith Mantuan)

Templa, sacerdotes, altaria, sacra, corona,

Ignis, thura, preces, cœlum est venale, Deusq.

That is, churches, priests, altars, sacraments, crownes, fire, incense, prayers, yea heaven and God himselfe are set to sale among vs. Brigit in her reuelations cap. 232. saith, Priestes are worse then Iudas, for that he sold Christ for mony: but they barter him for all commodities.

Irenæus lib. 1.
aduers. hæres.
cap. 23.

As the Basilidians worshipped images, vsed enchantments, and superstitious adiurations: so do they, worshipping not onely materiall images, but also their fantastickall imaginations. They also exorcise water and salt, saying, *Exorcizo te creatura aqua, & againe, exorcizo te creatura salis.*

With the Heretickes called *Staurolatæ*, they worship the crosse, with the Angelikes they serue and worship Angels, with the Armenians they make the images of God the Father, and the holy Ghost.

As the Nazarites mingled Jewish ceremonies with christian Religion, so do Papists, borrowing from them their paschal lambe, their Iubileys, their priestly apparell, their altars, their Leuiticall rites, and diuers other Jewish ceremonies.

Irenæus lib. 1. aduers. hæres. cap. 30. saith, that Marcion and

and Saturninus first taught abstinence from living creatures: from whom the Papists saie to haue borrowed their abstinence fro certaine meates, as lesse holy then others. Our Sauour Christ and his Apostles, (as S. Augustine saith *Epist. 86. ad Casulanum*) neuer appointed what dayes we ought to fast, and what not. The Papists therefore haue their fasts from others then from Christ or his Apostles.

From the Manicheys they borrow their communions vnder one kind, as may be proued by the Chapt. *relatum*, and *comperimus. dist. 2. de consecrat.* and by Leo his fourth Sermon *de quadrages.*

The Helcesaites make Christ in heauen to differ from Christ on earth, as saith Theodoret *haer. fabul. lib. 2. cap. de Helcesais*, his words are these. *Christum non unum dicunt, sed hunc quidem inferni, illum vero superni.* So likewise the Papists teach, that Christs bodie in heauen is visible and palpable, but not as it is in the Sacrament.

With the Pelagians they concur in many points, as I haue at large declared in my late challenge. *Hoc Pelagiani audens dicere* (saith S. Augustine *lib. 2. de bona perseverantia c. 5.*) *hominem iustum in hac vita nullum habere peccatum.* Now how can they cleare themselves from this, that hold, that a man is able to performe the law of God perfectly?

The Apostle Paul denyeth, that we are iustified before God by the workes of the law. The Papists haue taught quite contrarie. He teacheth vs not to glorie in our workes. They say quite contrarie, that men may glorie in their workes. He sheweth that as many as receiue the sacrament of the Lords bodie, are also to receiue the sacrament of his blood. They denie the cuppe to all the communicants beside the priest. Our Sauour instituting the Sacrament of his last supper, said, *Accipite, manducate:* that is, take and eate. These imagine that he offered his bodie and blood really and corporally at his last supper, and that he appointed his bodie and blood actually to be offered in the Masse, and not alwaies to be sacramentally and spiritually receiued of the communicants.

The Papists teach, that wicked men, reprobates, and diuels may haue true faith. But the Apostle teacheth that true faith iustifieth, & that they which haue it, liue by faith.

Commonly they hold, that charitie is the forme of faith. Which if it were true, then could not faith subsist without charitie. But the Apostle teacheth vs, that faith, as faith, doth make the iust to liue, and auncient Christians were alwayes ignozant of these philosophicall fancies.

They hold that diuers sines are committed, which are not forbidden by Gods law. But this sheweth, that the law of God as they suppose, is not perfect, and that the lawes of man hauing nothing in them of Gods law, bind the conscience as well as the law of God.

Finally, the very foundations of popish religion are erroneous, the same being founded partly vpon the decretals of Popes, partly vpon the traditions of men, contained partly in their Missals, bzeuiaries, and other rituall books, partly in their fabulous legends, and partly in the chest of the Popes bzeff: and partly vpon the old Latin translation of the Bible, which the Romanists hold to be authentically: and partly vpon the interpretations of the Romish Church.

But since it pleased God to put into her Maiesties royall heart a resolution to refozme the church, that was so much deformed by the pharisaicall and superstitious additions of the Papists, & to restore religion according to the doctrine of the Apostles & Prophets, not only all former heresies & errors were abolished, but also the true doctrine of faith was restored. The which is apparent not onely by the articles of Religion, which we professe, but also by our publike confessions and apologies, which we haue published at diuers times. And in part it may be proued by the secret confession of our aduersaries. For albeit they would gladly canill against our confessions; yet they take their grounds commonly out of Luther, Zuinglius, Calvin, Melancthon and others, not often meddling with our confessions. Diuers of them also are wont to call vs negative Diuines. Which argueth, that so much as we hold positively, is for the most part

part confessed by the aduersaries themselves, and that we
 being in no new faith, but that which alwayes hath bene
 holden and maintained in the Church of Christ, desiring
 onely that the positive errors, heresies and superstitions of
 Papists may be abolished. Wherefore as Christians in
 time past extolled Constantine the great, that gaue libertie
 to al his subiects to professe the Christian religion, that assem-
 bled synods of Bishops, and confirmed their decrees: so ought
 we to celebrate the memozy of our gracious Quene, that
 gaue libertie to all Christians to professe the truth, that
 caused diuers assemblies of learned men, and ratified the
 Christian faith by her authoritie.

Euseb. hist. li.

10. cap. 5.

Euseb de vita

Constant. lib.

3. c. 23.

CHAP. III.

*Of the true and sincere administration of the Sacraments
 of the Church restored in England.*

OF the holy rites and sacraments of Christian religion
 we cannot speake without grieve of heart, when we
 consider how shamefully they were abused, mangled and
 corrupted by the synagogue of Antichrist. Where Christ or-
 dained onely two Sacraments, to wit Baptisme, where
 he said, Teach all nations, baptizing them in the name of the
 Father, and the Sonne, and the holy Ghost: and the sacrament
 of his body and blood, where he said, Take, eate, this is my
 body, and drinke ye all of this: for this is the blood of the new
 testament; and do this in remembrance of me: that synagogue
 hath added five other sacraments, giuing the same vertue
 to their extreme unction, and to mariage and orders concer-
 ning iustification, that they giue to Baptisme & the Lords
 supper. The matter of the Sentences rehearsing the seue
 sacraments, so the Lords supper putteth *Panis benedictionem*,
 that is, the blessing of the bread, excluding the cup either
 from the Lords supper, or from the number of sacraments.
 We doth also differ from the rest in describing the vertue of
 the sacraments. *Alia remedium contra peccatum praebeat* (saith

Math. 28.

Lib. sent. 4.
dist. 2.

Ibidem.

he) & gratiam adintricem conferunt, ut baptisimus: alia in remedium tantum sunt, ut coniugium: alia gratia & virtute nos fulciunt, ut eucharistia & ordo: That is, some of the sacraments yeeld vs a remedy against sin, and withall bestow on vs helpfull grace: others are onely for remedy, as mariage: others do strengthen vs with grace and vertue, as the eucharist and holy orders. But Bellarmine lib. 2. de sacrament. c. 17. doth shew, that the common currant opinion now is otherwise, and that all these sacraments do iustifie *ex opere operato*: that is, by vertue of the worke wrought. As if all married men, and priests of Baal were iustified, or as if iustification and grace came by greasing, scraping, crossing and such other ceremonies. But neither are they able to iustifie this doctrine, nor to shew either institution, or promise of confirmation, or extreme unction, or certaine signe of mariage, or repentance, or order, or the other two new deuised sacraments. Furthermore, mariage, repentance, and priesthood, were as well bled in the time of the law, as in the Gospell. How then can these be sacraments of the Gospell?

They haue also altered, corrupted, and mangled Christs his institution, concerning the Sacraments of Baptisme and the Lords supper. In baptisme they salt and coniure the water in which the party baptized is to be dipped. They put salt into his mouth, and touch his eares and nostrils with spittle, which is oft times very noisom. They annoint him also on the head, and giue him a candle in his hand, and embroyle Christ his institution with diuers other ceremonies. Finally, to make water more effectually, they poure oyle into the font.

In the sacrament of the Lords supper instituted in bread and wine, they leaue neither the substance of bread nor wine, but say, that the same is transubstantiated into Christs body and blood, and that either his body and blood, or the accidents of bread and wine subsisting without their substance make the sacrament. Secondly they hold, that Christs body and blood are conioyned without any distance to the accidents of bread and wine, albeit they are not there either

ther felt or scene. Thirdly, they haue turned the sacrament of our communion with Christ, and of our mutuall coniunction one with another, into a private action of one Priest, that eateth and drinketh all alone vncharitably, and very directly contrary to Christ his institution, who ioyntly said, *Accipite & manducate, hoc est corpus meum: and bibite ex hoc omnes*: Take, eate, this is my body: and drinke ye all of this: contrary to the practise of the auncient Church, that neuer solemnized this action without distribution of the sacrament: and contrary to the ble and reason of the sacrament. For why should not the faithfull be made partakers of that sacrament, which is a signe of their vniõ both with Christ and among themselves? Fourthly, Christ and his Apostles administred the cup to as many as receined the holy eucharist. But they by a solemne decre of priests at Constance, take away the cup from all saue the priests that say Masse. Fifthly, Christ ordained that the sacrament of his body and blood should be distributed and receiued in that action: these fellows keepe the sacrament in a bore, and cary it about in solemne processions. Sixthly, they worship the sacrament, and call it their Lord and God, contrary to all rules of Christianity. Seuenthly, Christ appointed a holy sacrament, and gaue not his body and blood to be offered continually in the Masse, as a sacrifice auailable for quicke and dead, as these good fellows do beleeue. Finally, the Apostle sheweth, that as oft as we celebrazte this holy action, we shew forth the Lords death vntill his comming againe. But the Papists forbid this action to be celebrazted in a vulgar tong, which is commonly vnderstood of the people, as much as in them lyeth hindzing them from shewing forth the Lords death: they hold also that he is already come, and present in the sacrament.

But the Church of England doth religiously obserue Christ his institution, and that doctrine which the Apostles haue deliuered vnto vs. The same admitteth no sacraments but two, that is, Baptisme and the Lords supper. In Baptisme we refuse the idle and superstitious ceremonies

brought in lately by Papists. That which the Apostle had received of Christ Iesus, and deliuered to the Corinthians, 1. Cor. 11. that we diligently obserue, renouncing their novelties, heresies and blasphemies concerning the grosse, carnal and cozpozall ptesence, and eating and drinkeing of Christs body and blood in the sacrament, the late deuised transubstantiation, the blasphemous idole of the Masse, the diuine worship of consecrated hostes, the mangled communion vnder the forme of bread, their celebration in a tongue not vnderstood of the communicants, and all the rest of their abuses, which without either authoritie of scriptures, or allowance of the most auuncient and sincere fathers, they haue brought into the Church.

The sacraments therefore of the new Testament being pledges of Gods loue, and seales of Gods graces, whereby he worketh in vs, we are not lightly to prize the true and sincere administration of them according to Christs holy institution, nor to esteeme this a small benefite, that the doctrine concerning the holy sacraments being reformed according to the canon of Gods word, both the superstitious ceremonies in Baptisme, and the idolatrous Masse, with all abuses depending thereon, were abrogated and remoued out of the Church, and the celebration of Christs holy sacraments conformed according to the prime institution. Many goodly Emperors and Kings haue deserved praise in going about to reforme abuses crept into the administration of sacraments before their time: but none more then our late most gracious Quene, that from extreme abuses brought all to a most excellent order.

CHAP. IIII.

Of the true worship of God established in the Church of England.

How the worship of God was corrupted among the Papists before the late reformation wrought by her Maiesties

Paiefties authoritie in the Church of England it wil hardly be of posteritie belæued, but that there are monuments of like corruptions yet remaining in diuers other countries, and good recozds and memorials yet remaining of their notozious abuses in this countrie. The faithfull Ministers that were yet remaining vpon the comming in of Quene Marie, wept to see the desolation of the Church, as the people of God caried into captiuitie, when they sate by the waters of Babylon, and remembzed Sion. They that now line wonder at the grossenesse of popish errors. For first they erred in the rule of Gods worshop. In vaine (sayth our Sauour Mat. 15.) do they worship me teaching for doctrines the precepts of men. The Apostle (*Colos. 2.*) doth condemn *ιδεολογησκειαν*, that is, voluntarie, or new deuised religion, or as the old Latine interpreter hath translated that word, superstition. For so indeede humane deuises for the seruice of God without warrant of Gods word are for the most part to be called and estæmed. God in expresse tearmes refuseth such deuised seruices, saying, Who hath required these things at your hands? But the founders of popish Religion, as if God had appointed vs no certaine rule for these matters, haue placed the perfection of their religion in voluntarie bowes of abstinence from mariage; of pretended beggerie, and of other Monkish and friarlike obseruances, and such like humane traditions. Bellarmine de *Monachis cap. 2.* saith, that Monkish religion is a state of men tending to Christian perfection by the vowes of pouertie, continencie, and obedience. But if a man should aske him, who taught men to aspire to perfection in this race, he will be to seeke for an answer. That God requireth or approueth such seruice, it will neuer be proued. They do also estæme it a high peece of Gods seruice, to keepe holidayes in honoz of Saints created by the Pope, in fasting vpon Saints vigils, in eating stock-fish, colewortts, toadesteales, and such like toys, in praying vpon beades, in often repeating Aue Maria, in worshipping of stoness, bones, and rotten ragges, they know not of whom, in humbling themselves befoze Angels

Psal. 137.

and Saints, and the Sacrament of the altar, in saying our Ladies Psalter, in ringing bells, in going barefote, and woolward, and whipping themselves. By saying ouer the Rosarie of our Ladie onely, they report, that diuers miracles haue bene wrought. Diuers thousands of yeares of indulgences also are graunted to the company of the Rosarie of beades of our Ladie, as is recozded in a booke intituled *Miracoli della santissima vergine Maria*, printed at Venice by Bernard Giunti anno 1587. Patters which no man would admit, but fellowes made of wood, colewortz, and stockfish.

Secondly, they are deceiued in the manner of Gods worship: and that in thre sorts. For first their worship is almost wholly eternall consisting in outward ceremonies, as namely, in often rehearfall of Credo, of Pater noster, of Ave Maria, of being present at the Masse, albeit they vnderstand nothing, of sprinkling themselves with holy water, of often crossing themselves, of going to Rome, of Hierusalem, of lighting of candles, of ringing, knocking, of greasing, of such like. But our Saviour reprehendeth the, that come neare to God with their lippes, and haue their hearts farre from him: and sheweth, that true worshippers shall worship him in spirit and truth. Next, they offend grievously in giuing too great honoꝝ to Angels, Saints, storks, stones, and rotten bones. Hierome in his Epistle to Riparius teacheth vs otherwise. *Nos non dico Martyrum reliquias &c.* We (saith he) worship not, or adore, either reliques of Martyrs, or Sunne, or Moone, or Angels, or Archangels, or Cherubim, or Seraphim, or any name, that is named either in this world, or in the world to come, lest we should serue the creature, rather then the Creator, which is blessed for euer. Saint Augulstine likewise *lib. de vera relig. cap. 55.* speaking of Angels, *Honoramus eos,* (saith he) *charitate non seruiente, nec eis templa construimus.* We honor them with loue, and not with seruice, and build no temples vnto them. Epiphanius hær. 79. speaking of Angels, saith directly, that he would not haue Angels worshipped. But Papists kisse dumbe images, pray befoze them, burne incense vnto them. They teach

teach also, that seruice is due to Saints, and that we are to giue *latram*, or diuine honour to the crosse, to the crucifixe, to the sacrament of the altar, and the images of the persons of the holy Trinitie, which they indeuour to fashion in wood, mettall, and colours. They offend thirdly in the forme of their prayers, which are found in their Missals, Breuiaries, and rituall booke, and which cannot be denied to be both false and blasphemous. *Gaude Maria virgo* (say they) *cunctas hæreses sola interemisti in uniuerso mundo*: that is, reioyce virgin Marie: thou alone hast killed al hæresies in al the world. What then, I pray you, did Christ in the meane while? and what did all other Saints? And againe: *O Maria, admitte preces nostras intra sacrarium tua exauditionis, & reporta nobis antidotum reconciliationis, &c.* O Marie, admit our prayers within the holy place of your hearing, and bring vnto vs the triacle of reconciliation. And yet they say, Saints departed do not see, nor know things below, but by seeing them represented in the face of God, as it were in a glasse. On S. Andrewes day they pray in this forme: Sanctifie (ô Lord) these gifts dedicated vnto thee, and the blessed Martyr Saturninus interceding for vs, by the selfe same being pleased intend vs, by our Lord, &c. As if the Lords bodie, which is the thing meant by those gifts, needed sanctification, or else as if it were conuenient, that God being reconciled to vs by Christ, should no otherwise intend our prayers, then by the intercession of Saturninus. On S. Nicholas his day they say thus: *Deus qui B. Nicolaum innumeris decorasti miraculis, tribue quasumus, ut eius meritis & precibus à Gehennæ incendijs liberemur.* That is: O God which hast adorned S. Nicholas with innumerable miracles, grant, we beseech thee, that by his merits and prayers, we may be deliuered from hell fire. Which implyeth, that not onely the miracles reported in S. Nicholas his legend are true, but also that by his mediation we are deliuered and saued from hell. In the Worresse they pray thus: *In per Thomæ sanguinem, &c.* That is, Thou ô Christ, by the blood of Thomas, which for thee he did spend, make vs to climbe, whither Thomas did ascend. And

In Missali
Rom.

again: *Opem nobis o Thoma porrige, &c.* That is, yeeld vs your help o *Thomas*, gouerne them that stand, raise them vp that lie: our manners, actions, and life correct, and direct vs into the way of peace. Which argueth, that *Thomas Becket* had power not onely to intercede for vs, but to gouerne and rule our actions. Sixtus the fourth, granted great indulgences to those that sayd this prayer: Haile *Marie* full of grace, the Lord is with thee, blessed art thou amongst women, and blessed is the fruite of thy wombe *Iesus Christ*, and blessed is *Anna* thy mother, of whom thy virgins flesh is proceeded without blot of originall sinne. And yet it containeth a plaine corruption of the words of scripture, and a contradiction to some of his owne decrees. But the greatest fault is this, that it is repugnant to plaine words of scripture.

a. Entont. c.
6. num. 8.

To excuse this great desormitie Robert Parsons endeuor:eth to bring the best defence he can. First saith he, let this whipster tell vs, where we were taught to say, O stocke, or O stone help vs. As if it were not absurd to pray before stockes and stones, and to giue dumbe images the same hono: that is due to the originals. No else, as if they committed no fault because they say not, O stocke, or O stone. This exception therfore declareth, that the moule of this old hacksters cap was blockish, and senselesse, like as if it were made of stone.

Secondly he saith, that *S. Basil* homil. 20. in 40. martyres, prayeth to the same martyrs, that *Nazianzen* in laudem *Cyprian* martyris, maketh his prayer to the said *Cyprian*: and in his oration in praise of *Athanasius*, to *Athanasius*, in his oration in praise of *Basil*, to *S. Basil*; that *Chrysostome* prayed to *S. Peter* in a certaine sermon of *Peters* chaine, and that *S. Ambrose* called on the same Apostle comment in cap. 22. *Luc.* and *S. Jerome* on *S. Paula* in epitaph. *Paula*. And that *S. Augustine* prayed to *S. Cyprian* and other Saints, lib. 7. de baptis. contr. *Donatist*. cap. 1. But first there is an infinit difference between the words of the Fathers, and the blasphemous formes of popish prayers. They by a figure called *Prosopopoeia* did speake to saints, as *Orato:rs* do to heauen, or earth, or cities, or other things,

things, that heare nothing. These pray to them as if they heard them, saw them, and could helpe them. Secondly, neither Ambrose prayeth to Peter, nor Augustine to Cyprian, and other saints in the places mentioned. Thirdly, neither can he proue that the sermon made vpon the adozation of S. Peters chaine is authentical, nor that the ozatiōs of Basil, Nazianzene and other fathers, are cleare of all corruptions, which differ so much in diuers editions. Finally, we liue by lawes, and not by the examples of three or foure fathers, disagreeing from the rest, if so be it were granted that they called vpon saints.

Thirdly he alleageth, that in the first prayer to Thomas Becket, there is no more blasphemy contained then when the holy prophets did mention the name, faith and merites of *Abraham, Isaac and Iacob*, and other their holy fathers. But what if the holy Prophets do not mention the merites of Abraham, Isaac and Iacob, but rather desire God to remember his promise made vnto them: Doth it not appeare that in speaking of holy Prophets, he lyeth most shamefully, and like a false prophet and teacher: Again, he sheweth himselfe both shamelesse and senselesse, that perceiueth no difference betwene the Papists, that pray they may attaine heauen by the blood of Thomas Becket; and the Prophets, that neuer prayed in that fashon, nor hoped to attaine heauen by the blood of any, but of the immaculate Lambe Christ Iesus.

Finally he answereth, That where Thomas Becket is prayed vnto, to lend his hand for our helpe, it is meant he shal do it, by his prayer and intercession. But this answer is as foolish, as the prayer is blasphemous. For there is great difference betwene the word helpe, and this prayer, Be a meane, that we may be holpen. Again, albeit the meaning of the word were so, yet it is a ridiculous thing to pray to any to gouerne, direct and helpe vs, that cannot gouerne, direct nor helpe vs; and farre from the meaning of Papists, who in their Legends tell vs, that Saints haue appeared, holpen, and healed such, as haue called vpon them. This

1. Encont. ca.
12. num. 9.

ibid. num. 10

excuse therefore will by no meanes relæue the aduersaries, whose prayers in their Missals, and other rituall bookes are repugnant to Christian religion, and the formes and practise of the auncient Church.

Finally, they erred in the object of their worship, adoring creatures in stead of the Creator, or at the least aduancing creatures vnto honoꝛ not due vnto them. The law expressely forbiddeth vs to worship strange Gods, or to haue them. But the Papists do worship the Sacrament newly made by the priest, and call it their Lord and God: which is a very strange God, and neuer knowne to Christians for a god. Neither can they pretend, that they giue honoꝛ to the Sacrament, as to the bodie of our Saviour, while he liued vpon earth. For this honoꝛ was due by reason of the hypostaticall vniõ of the two natures in one Christ. But there is no personall vniõ betwixt Christ and the sacrament. What they call the Sacrament their Lord and their Maker; it is apparent by the common speech bled by the Papistes. Further in the canon of the Masse, the priest looking vpon the Sacrament, saith: *Domine non sum dignus*: Lord, I am not worthie. Innocentius lib. 4. de *Missa* cap. 19. speaking of Transubstantiatio by the priests words, saith, that so dailey a creature is made the Creator. *Ita ergo quotidie creatura fit Creator*. The authoꝛ of the booke called *Stella Clericorum*, saith, that the priest is the creator of his Creator. *Sacerdos (saith he) est creator sui Creatoris. Qui creauit vos dedit creare se. Qui creauit vos absque vobis creatur à vobis mediantibus vobis*. The like words are found in the worshipy booke called *Sermones discipuli*. ser. 111.

Secondly, the law forbiddeth vs to make any similitude, or image of things in heaven, earth, or vnder the earth, to bow downe to it, or to worship it. But they make the images of God the Father, and the holy Ghost, and the crucifix, bow downe to them, and worship them: and that according to the doctrine of Thomas Aquinas, with the same worship that is due vnto God. They do also make the images of Angels and Saints, burne incense vnto them, pray before them,

them, and kisse them.

Thirdly, they confesse their sins to Angels and Saints, saying: *Confiteor Deo Omnipotenti, beata Maria semper virgini &c.* that is, I confesse to God Almighty, to the blessed and alwayes a virgin *Mary*, to *S. Michael* the Archangell, to *S. Iohn Baptill*, and as it followeth in the common confessiō. But if they did not beleue that Angels and Saints can forgive sinnes, they would not so pray vnto them.

Fourthly, they make their vowes to saints, as appeareth by the common formes of vowes of such as enter into Religion. Bellarmine also *lib. 3. de cult. sanctor. c. 9.* confesseth, that vowes may be well made to saints. But the scriptures teach vs, that this is an honoz due vnto God. Pay thy vows to the most high, saith the pzophet Psalm. 50. and Deuter. 23. when thou shalt vow a vow to the Lord thy God.

Finally, they pray to the crosse, saying: *Ange pijs iustitiam, reig, dona veniam*: that is, increase iustice in the godly, and graunt pardon to sinners: as if a stocke could encrease iustice, or pardon sinners.

We are therefore herein to acknowledge Gods fauour, and continually to praise him for his goodnes, who gaue vs such a Queen, as with al her heart sought to pul downe the altars and groues of Baal, to root out idolatry and superstition, and to restore Gods true worship. In the beginning of her reigne the holy scriptures were restored to the people in their mother tongue, and Gods true worship established in the Church according to that rule. God was serued in spirit and truth, and the seruice of the Church brought back to the auncient forme of Christs primitive Church.

CHAP. V.

*Of the translations of Scriptures into vulgar tongues,
and reading them publikely in tongues
vnderstood.*

HE that doth euill, hateth the light. So maruel then, if the Pope & his crue of Masse-priests shun the scriptures, Ioh. 3.

Doctores Pa-
rif. de peric.
nouis temp.

Regulæ Ind.
lib prohib.

their woꝝkes and doctrine being euill, and the scriptures being compared to light, Psalm. 119. and to a candle shining in a darke place, 2. Pet. 1. they would if they durst, plainly prohibite scriptures, as appeareth by the practise of the begging Fryers in the time of William de sanct. amore, who hauing brought all their fancies and traditions into one booke, and calling the same the eternal Gospel; preached, that the Gospel of Christ should cease, and that their eternal Gospel should be preached and receiued to the end of the world. The Pope also could hardly be enduced to condemne this blasphemous booke of the Fryers. In the end, I confesse, he was forced for shame to abolish it; yet he conceiued infinite displeasure against the Doctozs of Paris, and sauozed the Fryers as much as he could. And now, albeit he hath not simply prohibited the translation of scriptures, and reading them in vulgar tongues; yet he hath so limited the same, as in effect they are as good as prohibited. For first he will not permit, that scriptures translated into vulgar tongues shall be read publicly in the Church: as both the Trent conuenticule, and the practise of the Romish Church declareth. Secondly, Pope Pius the fourth doth simply forbid all translations of scriptures into vulgar tongues, such onely except, as are made by his adherents and followers; which are not onely false and absurd in diuers points; but also corrupted, with diuers false and wicked annotations, as the Rhemish annotations vpon the new testament being examined do manifestly declare. Thirdly, we do not find that the Papists are hastie in setting forth translations of scriptures in vulgar tongues; no; can I learne that the Bible is hitherto translated into the Spanish, Italian and Dutch tongue by them. Fourthly, they will haue no Booke-sellers sel Bibles though translated into vulgar tongues by them selues without leaue. Fifthly, they wil not permit any man to read Bibles so translated by themselves without leaue. Sixtly, they graunt leaue to none to reade scriptures in vulgar tongues, albeit allowed by themselves, but to such onely, as they suppose to be resolved, or rather drowned in the
dregs

begges of Popish errors; and to lay men seldome, or neuer do they grant the same. I do not beleue, that Robert Parsons, albeit well acquainted in Spaine and Italie, can name a dozen lay men of either nation, that haue licence to reade Scriptures in vulgar tongues; or that had licence in England in Quene Maries time to reade Scriptures translated into their mother tongue. If he know any such, he may do well to name them. If he name them not, his silence will breed suspition, if it be not taken for a plaine confession. Finally, if any among the Papists be taken with other translations, then such as themselves allow, or not hauing himselfe obtained licence according to the foresaid rule; he is presently taken for suspect of heresie, and seuerely punished if he acquite not himselfe the better. So we see, that among them it is lawfull to reade all prophane booke, if they fall not within the compasse of their prohibition, and to tumble ouer the lying legends of Saints, and the fabulous booke of Conformities of Saint Francis with Christ, and that without leaue. But Scriptures translated into vulgar tongues no man may reade without leaue.

Now how contrarie this course is to the word of God, to the practise of Gods Church, and to all reason, we may easily perceiue by these particulars. God would haue the words of the law not onely a continuall subject of our talke and meditations, but also to be written at the entrances and doores of our houses. Our Saniour Christ preaching to the Jewes willed them to search the Scriptures. But how can this be done, if Scriptures be not translated into tongues which we vnderstand, and if no man may reade them without leaue? Deut. 6.

In the primitive Church they were publickly read in the Syrian, Egyptian, Punicke & other vulgar tongues. By the testimonie of Bede *hyst. Angl. lib. 1.* it appeareth they were translated into the British tongue, and into other vulgar tongues, the mysteries of religion being made common to diuers nations by the meditation of Scriptures. Irenæus Lib. 3. aduers. hær. cap. 46

alike of all, Hierome in an Epistle to Læta, and in another to Celantia exhorteth them to reade Scriptures. But how can they be heard alike, if they may not be translated, nor read publikely in vulgar tounge? And why should it be moze lawfull for Læta and Celantia to reade Scriptures, then for other men and women? In his Commentaries likewise vpon the 86. Psalm, he saith, that Scriptures are read to all, that all may vnderstand. *Scriptura populis omnibus legitur, ut omnes intelligant.* But how can the common people vnderstand a strange tounge? Chrysostome homil. 9. in Epist. ad Coloss. teacheth, that the Apostle commandeth lay men to reade scriptures, and that with great diligence.

The Apostle teacheth vs, that the word of God is the sword of the spirit. And befoze I haue shewed, that it is light. Our Saviour saith, that the word of God is food to our soule. Basil. homil. 29. saith, That the old and new Testament are the treasure of the Church. *Vetus & nouum Testamentum* (saith he) *thesaurus Ecclesie.* In his Commentaries vpon the first Psalm he sheweth, that the holy Scriptures are a storehouse for all medicines for mans soule. Chrysostome Homil. in Psalm. 147. saith, the Scriptures are our armes, and munitions in the spirituall warfare, which we haue against the diuell. *Arma & comeatus eius belli, quod est inter nos & diabolum, sunt Scripturarum auditis.* Doth it not then appeare, that the Papists are enemies to Christians, and seeke to murder their soules, that by all meanes seeke to expose them naked vnto their enemies weapons, and wold willingly depriue them of medicines, munitions, armes and food, and leaue them in darknesse without the comfort of Scriptures? For how can they vse Scriptures, that vnderstand them not? And how can they vnderstand them, when they are read in tounge vnknowne? And how can they come to reade them, when there are so many difficulties in obtaining licence to haue them?

Seeing then at her Maiesties first entrance into her gouernement, we were freed from the thraldome and slavery of Antichrist, and had the Scriptures in a tongue vnder-

stood

food restored vnto vs, and read publikely, and p̄nately without limitation or danger; we are to accompt the same, as a singular benefit bestowed vpon the people of England. For what can be deemed moze beneficiall, then for the hungrie to obtaine food, for naked souldiers to obtaine armes and p̄uisions, for poze people in want, to be enriched with such a treasure?

But saith N. D. Wardw. pag. 14. If the translator do not put downe the words of Scriptures sincerely, in his vulgar translation, then the simple reader, that cannot discerne, will take mans word for Gods word. Secondly, he saith, that if a false sence should be gathered out of Scripture, then the reader should sucke poison in stead of wholesome meate. But these reasons make no moze against reading Scriptures in vulgar tongues, and translating them into those tongues, then against reading Scriptures in the Latin, and translating them into Latine. For as well may the Latine Interpreter erre, as he that translateth scriptures into vulgar tongues: and as well may a man draw a peruerse sence out of the Latine, as out of the English. If then these reasons conclude not against the Latin translation, they are too weak to conclude against vulgar translations. Againe, if it be hurtfull to follow a corrupt translation, and to gather a contrarie sence out of scriptures; we are not therefore to cast away scriptures, but rather to seeke for the most sincere translations, and the most true sence and meaning of the holy Ghost reuealed in holy Scriptures.

Thirdly, he alleageth these words out of the Apostle, 2. Cor. 3. The letter killeth, but the spirit quickneth: against reading of scriptures in vulgar tongues. But these words do no lesse touch them that follow the letter in the Hebrew & Greek, then in the vulgar tongues. And yet Robert Parsons will not deny, but that it is lawfull to reade scriptures in Hebrew and Greek: albeit he, if it were vnlawfull, would neuer be guiltie of this fault, being most ignorant of these tongues.

Fourthly, he asketh, how vnlearned readers will discerne things without a guide. As if lay-men, because they haue tea-

chers, might not also reade the books from whence the principles of Christian doctrine are deriued. This therefore seemeth to be all one, as if Geometricians, and other teachers of arts should debarre their schollers from reading Euclide and other authoꝝ that haue witten of arts. Furthermoze albeit somethings without teachers cannot of rude learners be vnderstood; yet all things that pertaine to faith and manners, are plainly set downe in scriptures. *In ijs qua aperta in scripturis posita sunt, inueniuntur illa omnia*, saith S. Augustine *lib. 2. de doctr. Chr. c. 9. Qua continent fidem, moresq; vendi.*

Fifthly, he alleageth, that the vnderstanding of Scriptures is a particular gift of God. But that notwithstanding, no man is forbidden to reade scriptures in Hebrew, Greeke, or Latine. And yet if Robert Parsons vnderstand them at all, he vnderstandeth them better in the vulgar English, then in these tongues. Furthermoze, albeit to vnderstand Scriptures be a peculiar gift of God, yet no man is therefore to restraîne from reading of scriptures, but rather to reade them diligently, and to conferre with the learned, and to beseech God to giue him grace to vnderstand them. The which is proued by the example of the Eunuch, Act. 8. who read the scriptures, and shew them not away, albeit he could not vnderstand all without the help of a teacher.

Wardw. p. 6.

Sixthly, he vseth the examples of Ioane Burcher a pudding wife, as some suppose, and qualified like his mother the Blacke-Smiths wife, and of Hacket, William Geffrey, and other heretickes. In his Warne-word, *Encontr. 1. cap. 8.* he adbeth, George Paris, Iohn More, certaine Anabaptists, and other heretikes, and insinuateth that all these fell into heresies by reading of scriptures in vulgar languages. But his collectiō is false and shamelesse, and derogatorie to scriptures, and contrary both to them and to fathers. Our Sauioꝝ speaking of the Sadduceis, Mat. 22. saith, they erred, for that they knew not the scriptures, *Erratis nescientes scripturas*. The Apostle talking of reading of scriptures, saith, they are profitable to instruct men vnto saluation, and not hurtfull, or the cause of any

any mans destruction. The ignorance of scriptures (saith Chrysostome *ho. de Lazaro*) hath brought forth heresies. *Scripturarum ignoratio hereses peperit.* And againe: *Barathrum est scripturarum ignoratio*: that is, the ignorance of scriptures is a bottomlesse gulfe. Finally, to obscure the glozie of this benefite of reading scriptures in vulgar tongues, in his out-woyne Warne-word *Encont.* 1. c. 8. he saith, that such as vnderstand Latin, or haue licence of the Bishopy to reade scriptures in vulgar tongues, haue no benefite by this generall permission of reading scriptures: as if euery one that vnderstandeth Latin durst reade vulgar translations without licence, or as if the Church receiued no benefite, vnlesse euery particular member were partaker of that benefite. This therefore is a most ridiculous conceit, and likely to proceed from such an idle head. Further, the same might be alleaged against Latine translations. And yet Robert Parsons will not deny but the Church receiueth benefite by Latine translations, albeit the Greekes, and such as vnderstand Hebrew, and not Latin, receiue no benefite by the Latine translation.

If then Robert Parsons meane hereafter to barke against the reading of scriptures, that are commended vnto vs as light, medicine, food, armes, and things most necessary; he must alleage vs better reasons then these, lest he be taken for an hereticall, or rather lunaticall fellow, that spendeth his wit in the defence of fond, senselesse, and impious positions.

CHAP. VI.

*Of publike Prayers, and administration of Sacraments,
and other parts of the Church liturgie and ser-
uice in vulgar tongues.*

Likewise the Papists to take from Christians the effect and fruite of their prayers, set out most of their prayer booke in Latine, and closely forbid the common seruice and

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Likewise the Papists to take from Christians the effect and fruite of their prayers, set out most of their prayer bookes in Latine, and closely forbid the common seruice and

liturgie of the Church to be said in vulgar languages. In the 2. session of the Conuenticle of Trent, where they anathematise them, that hold that the Masse should be celebrated in vulgar tongues: their meaning is to establish the rites of the Romish Church, and the Latine service, and to prohibit the vse of vulgar tongues in publike liturgies. And this is also proued by the practise of the synagogue of Rome, that alloweth the prayers of such as pray in Latine, albeit like Parrots they vnderstand not what they prattle: and by the testimonie of Hosius, Bellarmine, and others writing vpon that argument.

But this practise is most barbarous, fruitlesse, and contrary to the custome of Christ his Church in auncient time. *Sine sciero virtutem vocis*, saith the Apostle, 1. Cor. 14. *ero ei cui loquor, barbarus, & qui loquitur mihi barbarus*: that is, If I vnderstand not the meaning of the words I vtter, I shall be to him to whom I speake, barbarous, and he that speaketh shal be barbarous vnto me. And againe: If I pray in a strange tongue, my spirit prayeth, but mine vnderstanding is without fruite. And a little after: I will pray with the spirit, but I will pray with the vnderstanding also. I wil sing with the spirit, but I wil sing with the vnderstanding also. Else when thou blestest with the spirit, how shall he that occupieth the roome of the vnlearned say, Amen, to thy blessing, when he knoweth not what thou sayest? These words are most direct against the Latine service of the Papists, shewing first that the priest speaking in Latine, when the people vnderstandeth nothing, taketh a barbarous course. Secondly, that songs and prayers without vnderstanding profit nothing. And lastly, that it is ridiculous for the people to say Amen to the priest, when they vnderstand not his prayer or blessing.

Ut quid loquatur, saith S. Ambrose in 1. Cor. 14. *quem nemo intelligit*? Why should he speake, whom no man can vnderstand? And againe: What profite can he reape, that vnderstandeth not what he speaketh? And afterward: An vnlearned man (saith he) hearing but not vnderstanding, knoweth not the end of the prayer, nor answereth Amen, that is true, that the

the blessing may be confirmed. And finally: *Si ad edificandam Ecclesiam conuenistis ea dici debent, quae intelligent audientes:* that is, if ye be come together to edifie the church, then must such things be spoken as the hearers vnderstand.

Omnis sermo qui non intelligitur, saith S. Hierome in 1. Cor. 14. *barbarus est:* that is, Euery language that is not vnderstood is barbarous. And againe: If any speake with tongues not vnderstood of others, his vnderstanding is made without fruite, if not to himselfe, yet to others. And lastly, *Sic est loquendum ut intelligant alij.* We must so speake that others vnderstand. Saint Augustine expounding these words of the Psalmist, *Beatus populus sciens iubilationem: nullo modo beatus es,* saith he, *nisi intelligas iubilationem:* that is, thou art no way blessed, vnlesse thou vnderstand thy song of reioicing, or iubilation. And againe in Psal. 99. he misliketh that our voice should only sing a song of reioicing or iubilation, and not our heart. *Ux vox nostra sola iubilet, & cor non iubilet:* which is iust the case of Papists, chanting with a loud voice, and not vnderstanding what they chaunt or pray. This place our aduersary encount. 1. c. 9. nu. 8. would take from vs, by saying that S. Augustine doth not speake of any corporall singing psalmes, but rather of inward iubilation. But S. Augustine mentioning our voice, and speaking of those that sing, and exhorting men in this and such like psalmes to praise God, doth refute the fellowses folly. Beside that, if iubilation be with vnderstanding of the hart, then by S. Augustines iudgement, those cannot reioyce or vse iubilation, that vnderstand not what they say: as the Papists do in their iubilations and iubilies, chanting like pies and parrots, they know not what, and not conceiuing any inward ioy of any thing is spoken by the priest, that is as well vnderstood, as a Donkie chattering with his teeth, and squealing out an indistinct voice.

Theophylact also and Occumenius writing vpon the first to the Corinthians c. 14. confirme our cause, and ouerthrow the aduersaries. *Dicit quod expediat* (saith Occumenius) *cum qui alia lingua loquitur, siue in psalmodia, siue in oratione, siue in doctrina, aut ipsum interpretari, & intelligere quid dicat ad utili-*

ratem auditorum, aut aliū hoc facere conuenit. He saith that it be-
houeth him that vseth a strange tongue either in singing, praier
or teaching, **either to interprete himselſe, and to vnderstand
what he saith, for the profit of his hearers, or that it is fitting
another should do it.** Theophylact saith, that the Apostle in
the whole course of his speech doth shew, that he that speaketh
with a tongue not vnderstood profiteth himselſe nothing.

Iustine in his apologie, and Dionysius in his Ecclesiastical
hierarchie, describing the practise of the Primitive Church,
do plainly shew, that the people vnderstood the Bishop,
answered him, and concurred with him. Hierome in *prolog. 2.
in Epist. ad Galat.* and Gregorie Nazianzene in *orat. in laudem
Basili* do testifie, that the people did answer Amen to the
priests prayer. But how could they say Amen to his prayer
not vnderstanding what he said? Ephrem made diuers prai-
ers and songs in the Syriake tongue, which were frequently
vsed in the Churches of Syria. Iustinian the Emperoz made
a law, that the prayers vsed at the celebration of the sacra-
ment, should be pronounced with an audible voice. But to
what purpose, if it were sufficient, that the people should be
present onely, and not vnderstand what is said or praid?

This practise is clearly testified by Nicholas Lyra writ-
ting vpon the fourteenth Chapter of the first to the Corin-
thians: In the primitive Church blessings and other common
thing, (viz. in the Liturgie) were in the vulgar tongues,
saith he.

The aduersaries also enforced by the euidence of truth,
confesse, it were moze profitable to haue prayers and the
publike Liturgie of the Church, in tongues vnderstood of
the people, rather then otherwise: as may be gathered out
of the words of Scrabus, Lyra, Caietane, and others writing
vpon the first to the Corinthians, chap. 14.

Finally, reason maketh against the vse of a tongue not
vnderstood in publike prayers. For if such are condemned,
as come neare to God with their lippes, hauing their
hearts farre from him, then are not they to be allowed that
in their prayers ioyne not their heart with their words.

Secondly,

Secondly, the Apostle sheweth, that it is a curse laid vpon infidels, when God speaketh to them in other tongues. 1. Cor. 14.

Thirdly, the tongue serving to vtter our conceits, it is a most ridiculous thing for men to vtter things neither conceived nor meant.

Lastly, if the Romaines and Greekes in auncient time might vse vulgar tongues in their publike Liturgies, why is not the same both lawfull and commendable now?

Friar Robert Encont. 1. cap. 8. endeouureth to shew reason to the contrarie. But his reason is weak and frivolous. Comparing prayers with Scriptures, he saith, there is much lesse necessitie of publike seruice in vulgar tongues. But if he had meant to defend the Popes cause and his owne, and to propound the state of the controuersie betwixt vs a right, he should haue said, that there is no profit, or vse at all of vulgar tongues in the publike seruice in the Church, and that it is rather inconuenient and hurtfull, then otherwise. For if it be profitable, and no way inconuenient, why should not the publike Liturgie of the Church be in vulgar tongues?

Notwithstanding let vs see, how he proueth that, which Warn-word.
himselfe propoundeth, albeit not the point in question. Encontr. 1.
First he saith, that publike seruice is appointed to be said cap. 8.
or sung to the praise of God, and in the name of all the people by publike Priests, and other ecclesiasticall officers appointed thereunto. But if publike seruice be appointed to be said, or sung to the praise of God; then vnlesse he exclude the people from the praises of God, the people also is to concurre with the Priests in praying of God, which they cannot do, vnlesse they vnderstand the language of the seruice. But, I trow, he will not denie, but that the people ought to ioyne in singing Psalmes, and giuing thanks to God in the open congregation. And therefore the Psalm 95. Come let vs sing vnto the Lord, is commonly vsed in the beginning of Gods seruice, and the people in auncient Liturgies were wont oftentimes to answer the Priest. Againe, it is false, that publike seruice was appointed to be

said, and sung onely by ecclesiasticall officers, and that the people did not as well pray for things necessarie, as praise God for benefites receiued. But how could they do this, not knowing what they sayd or prayed? If a man should present himselfe before the Pope and speake ghibrish, or a language not vnderstood by the partie, would he not thinke himselfe mocked?

He addeth further, that it is not needfull for the people to be alwaies present at publike seruice, but onely in spirit and consent of heart. But the fellow doth plainly contradict himselfe. For how can a man be present in spirit and consent of heart, when he is absent with his vnderstanding, and knoweth not what is done or said? Beside that, he overthoweth that, which he would proue. For if consent of spirit and heart be requisite in publike seruice, then is it requisite the people should vnderstand what is said, without which vnderstanding, he cannot consent. Lastly, if it be profitable, that the people be present in the congregation, where God is serued; that is sufficient for vs to proue our assertion. For why should not the people meete to celebrate the praises of God, being commaunded to keepe his Saboths? And why should they rather be enioyned to heare Masse, which is a profanation of Gods seruice, then to come to the Church, to praise God, and to pray vnto him, and to heare his holy word? And if the people ought to do this, then is it not sufficient, that in time of seruice they should gape on the Priest, or patter their Pater noster, or Ave Mariaes, or rattle their beades, as the ignorant Papistes vse to do.

Thirdly, he supposeth he can proue seruice in an vknowne tongue out of the ceremoniall law of Moyses. For because it is said Luk. 1. That all the multitude of the people was praying without at the houre of incense while Zacharie offered incense within: he would inferre very willingly, that it is not necessarie, the people should pray with the Priest in a tongue vnderstood. But if this might be applyed to the Masse, then would it also follow, that the Priest might

might offer the sacrifice of the Masse without a Clerke, and the people attend without in the church yard. It would also follow, that the people might not heare, noz see Masse. For that the people might not enter within, noz see what was done in the sanctuarie. Against vs this example fitteth not. For neither can any strong argument be drawne from the ceremonies of the law, that are now abrogated, noz can Frier Robert shew, that the Priests of the law prayed in a tongue not vnderstood, or that they vsed any publike prayer, which the people heard not.

Fourthly, he alleageth, that the three learned languages of Hebrew, Greeke, and Latine, were sanctified by Christ in the title of his crosse. But neither is he able to shew, why these three languages should be called learned, rather then others; noz doth it follow, that in publike seruice we should vse only these three languages, because they were vsed in the title of the crosse, vnlesse our aduersarie will graunt, that it also followeth, because Christ rode vpon an asse, that he and his consojts are onely to ride vpon asses.

Fifthly, he telleth vs, that auncient Fathers testifie, that it is not conuenient, that all things that are handled in Church seruice, *praesertim in sacris mysterijs*, should be vnderstood by all vnlearned people in their owne vulgar languages. And to proue this he citeth Dionysius, Origen, S. Basil, Chrysostome, and Gregorie. But herein he sheweth himselfe a shamelesse fellow, albeit all men knew it before. For none of these speaketh one word against vulgar languages. Nay all of them shew, that the people vnderstood the language of publike Liturgies. Againe, they deny not that it is conuenient, that the people should vnderstand the mysteries of Christian religion, but rather shew the difficultie of it. But what is that to vulgar languages, when the Priests themselves vnderstand not the mysteries of Christian religion?

A sixth argument he draweth from the practise of the Iewes, supposing that in Iurie and Ierusalem the publike seruice was in Hebrew, and that Hebrew was not vnderstood of the common people. But neither was publike seruice in

all Syria in Hebrew, as appeareth by the songs and prayers of Ephraim in the Syrian tongue, nor is it likely, that the Iewes did not vnderstand Hebrew in Christs time, seeing now all the Iewes, as it is said, teach their childezen Hebrew. In Esdras lib. 2. cap. 8. it appeareth they vnderstood Hebrew. *Intellexerunt verba qua docuerat eos.* They vnderstood the words which he taught them. That therefore which is spoken of interpretation, is meant of the meaning and not of the words, as very simply our aduersaries suppose.

This seventh argument is taken from the example of the Apostles, that (as he saith) appointed the order of seruice. But this ouerthroweth our aduersaries cause. For if the Apostles neuer appointed the Masse, or the canon, or that seruice should be said in a tongue not vnderstood, but rather ordained another forme of celebration of Sacraments, as I haue shewed in my booke de Missa against Bellarmine, and if it be a matter cleare, that all should be done decently in the Church and to edification; then is it not likely, that they would allow, or did appoint the seruice of God to be said in a tongue not vnderstood of the people, and very hardly vnderstood of most Priests. Were also he denyeth, That it can be shewed out of any author of antiquitie whatsoever, that any christian Catholike countrie since the Apostles time had publike seruice in any language, but in one of these three, (viz. Hebrew, Greeke or Latine) except by some speciall dispensation from the Pope, and vpon some speciall consideration for some limited time. But first it maketh nothing for him, or against vs, if any nation had their seruice in Greeke, Latine, or Hebrew, if the same vnderstood the language of the publike Liturgie. For we onely say, that seruice ought not to be said in a language not vnderstood. Secondly, where he denyeth the vse of all other tongues beside these three, he sheweth himselfe either very ignorant, or very impudent. If he haue not read auncient Fathers and histories, concerning the languages of publike Liturgies, he is but an ignorant nouice in this cause. If he knowe the practise of the Church, and denie it, he wanteth shame.

That

That other tongues haue bene vsed in publike Liturgies beside the thre mentioned, it may be proued by diuers testimonies. Hierome in the funerall Sermon of Paula, saith that Psalmes were sung not onely in Hebrew, Greeke and Latine, but also in the Syrian language. In his Epistle to Heliodorus he saith, that the languages and writings of all nations do sound forth Christ his passion and resurrection. *Nunc passionem Christi, & resurrectionem eius cunctarum gentium & voces, & litera sonant.* And againe in his Epistle to Marcella: *Vox quidem dissona, sed una religio: tot penè psallentium chori, quot gentium diuersitates.* The tongue is diuers, but one religion: there be so many quires of singers, as there be diuersities of nations.

S. Ambrose writing vpon the first Epistle to the Corinthians, chap. 14. speaking of Iewes conuerted to Christ: *Hi ex Hebreis erant, (saith he) qui aliquando Syria lingua, plerumq, Hebraea in tractatibus & oblationibus utebantur.* These were Iewes, which in their Sermons and oblations vsed sometime the Syrian tongue, and oftentimes the Hebrew. Theodoret lib. 4. cap. 29. saith Ephrem made Hymnes and Psalmes in the Syrian tongue. And Sozomen saith, they were sung in Churches,

Chrysostome in 2. ad Corinth. homil. 18. saith, that in celebration of the eucharist all ought to be common, because the whole people, and not the priest alone giueth thanks. *Et cum spiritu tuo, nihil aliud est, saith he, quàm ea qua sunt eucharistia communia sunt omnia: neque enim ille solus gratias agit, sed populus omnis.*

Saint Augustine expof. 2. in psal. 138. saith we ought to vnderstand what we say or sing, that like men and not like parrots or oufels we may sing.

It appeareth by Iustinians 123. nouel constitution, and by Ildore Ecclesiast. offce. lib. 1. ca. 10. and by the ninth chapter of S. Augustine de catechisand. rudib. that the people in time past did vnderstand Church seruiue.

In Britaine the Romaine musicke was not in vse befoze the time of Iames the Deacon of Yorke, about the yeare of

the Lord 640. Bede lib. 1. *hiſt. Anglic. cap. 1.* ſignifieth, that the knowledge of diuine myſteries was made common to diuers nations inhabiting Britanie by meditation of ſcriptures.

Auentinus *annal. Boior. li. 4.* ſaith, The prieſts of Liburnia are iguorant of the Latine tongue, and in their mother tongue offer the ſacrifice of the Eucharist. *Adhuc (ſaith he) ignari ſunt Romana lingua, ſacrificia patrio more, nempe Sclanorum procurant.*

The Ethiopian canon of the Paſſe, which they call vniuerſall, is in the Ethiopian language, as the tranſlation witneſſeth, that is published in *Biblioth. patr. tom. 6. à Bignio edit.*

Sigismundus Baro in his commentaries of the Muſcovicall affaires, telleth vs how that nation doth celebrate Paſſe in their mother tongue. *Totum ſacrum ſeu miſſa (ſaith he) gentili ac vernacula lingua apud illos peragi ſolet.*

The aduerſaries themſelues alſo teſtifie for vs. Thomas Aquinas in 1. Cor. 14. ſpeaking of the uſe of ſtrange languages in the Church, ſaith, it was accounted madneſſe in the primitiue Church, becauſe Chriſtians were not then inſtructed in Eccleſiaſticall rites. *Ideò erat inſania in Primitiua Eccleſia, quia erant rudes in ritu Eccleſiaſtico.*

In Primitiua Eccleſia (ſaith Lyra in 1. Cor. 14.) *benediſſiones & cetera communia fiebant in vulgari: that is,* in the primitiue church bleſſings and other common prayſons were made in vulgar tongues.

Iohn Billet in his *ſumme de diuin. offic. in prolog.* confeſſeth, that in the Primitiue Church Chriſtians were forbidden to ſpeake with tongues, vnleſſe there were ſome by to interpret. He ſaith alſo, that it profiteth vs nothing to heare vnleſſe we vnderſtand: lamenting that in his time there were ſo few, that vnderſtood either what they heard, or what they read.

And thus much to reſel Robert Parſons his notoziouſ impudencie, that would needs affirme, that it cannot be ſhewed out of any author of antiquitie, that any Catholike country had publike ſeruite in vulgar tongues.

This eight argument is deduced from the uſe of the De
bzeu

Hebrew, Greeke, and Latine tongues in Asia, Africke, and the Westerne countries. But vnlesse he can shew that these tongues were not vnderstood of those people that had their publike seruice in them; all this maketh for vs, and not for him. For we do not deny the vse of these tongues to those that vnderstand them, but onely thinke it madnesse to vse them, where they are not vnderstood. In Asia the Greeke tongue was common to most nations. Wherefore the seruice was in Greeke and not in Latine, albeit Parsons suppose Latine to be a sanctified tongue. In Africke and diuerse Westerne countries, Latine was a common language in time past: and therefore they had their liturgies in Latine and not in Greeke. It appeareth by S. Augustine *retract. lib. 1. c. 20* that diuers vnderstood Latine better then the Punike tongue: and Cicero *pro Archia* sayth, that the Greeke tongue was a common language in his time. Although therefore the publike seruice of the Church was in Greeke and Latine, when those tongues were best vnderstood, yet it followeth not that the same should be still vsed, when no man of the vulgar sort vnderstandeth them: or that the Catholike Church did generally, or euer practise this: or that S. Augustine *lib. 4. cont. Donatist. cap. 24.* doth intend to speake for the vse of vnknowne languages, as Fyer Robert vnlearnedly and blockishly pretendeth.

Finally he allegeth, that euery man lightly vnderstandeth somewhat of the Latine. But lightly he telleth vs a loud lie, as experience may teach euery man that is not obstinate. Beside that, if it be profitable for some men to vnderstand some few words, then reason will inferre, that it were far more profitable, if the publike seruice were in a tongue that might of all the hearers be vnderstood.

It is therefore a great blessing that we may heare God speaking vnto vs in scriptures in our owne mother tongue, and praise and honoꝛ him with heart and voyce in the publike congregation. If then Robert Parsons meane to confirme his owne opinion, and to ouerthrow our cause, he must bring better arguments, & answer these testimonies,

and not fight with his owne shadow, or cauilt with some woordes, or allegations that are not materiall.

CHAP. VII.

Of the great deliuerance of Christians out of the bloudie hands of wooluish Papistes wrought by Queene Elizabeth.

NO man can wel esteeme what sauo^r God hath done the Church of England, by deliuering the same from the cruell persecution of the bloudie and mercilesse Papists, but such as either themselves suffered, or else knew the sufferings and verations of their brethren in Queene Maries time. Neither do any so well appzehend Gods mercie in deliuering them from the dangers of the sea, as those that haue either passed great stormes, or escaped after shipwacke, seeing their fellowes swallowed in the sea. But those that liued in the dayes of Queene Mary, and escaped the crueltye of those times, or else by report know the desperate resolution of the wooluish persecuto^rs, both well know the sauo^r of God to the Church and English nation, and can not choole but shew them selues thankfull fo^r the same.

The bloudy inquisito^rs neither spared old nor yong, noble nor base, learned nor simple, man nor womā, if he were supposed to be contrary to their proceedings. The reco^rds of Marian Bishops offices, are so many testimonials of their extreme crueltye. Neither was any frē from danger, if any quarrell could be picked to him fo^r religion. Those that were suspected, were imprisoned and hardly handled, such as recanted were put to penance, those that confessed the faith constantly, lost life and all they had. As S. Augustine lib. 22. de ciuit. Dei cap. 6. saith of the Primitive Church, so may we say of the Christian Party^s of our time: *Ligabantur, includebantur, cadebantur, torquebantur, & rebantur*: they were bound, put in prison, beaten, racked and burnt. The b^ro^rther

ther deliuered by his brother, and a mans domesticals were his enemies. Eusebius lib. 2. de vita Constan. cap. 51. saith, That without respect of age all manner of torments were inflicted vpon the bodies of Christians. *Quæ incendij flamma fuit*, (saith he) *quis cruciatus, quod tormentorum genus, quod non fuerit omnium sanctorum corporibus nulla ætatis ratione habitæ irrogatum?* The like may we say of the holy Party of Quene Maries dayes. For neither hard dealing, torment, nor fire was spared to draw men from the confession of the true faith. Neither did the cruell aduersarie respect the reuerend Prelates, nor the tenderesse of young age, nor the modestie of matrons.

But Quene Elizabeth coming to the crowne the fires were quenched, the swords were wrested out of the cruell executioners hands, and true Christians were not onely deliuered out of prison and banishment, but also freed from feare of persecution. Therefore we say with the Prophet, Psal. 123. Blessed be God, that hath not giuen vs as a prey into their teeth. Our soule is escaped as a sparrow out of the snare of the fowler. The grinne is broken, and we are deliuered. And as Eusebius said sometimes of the benefites, which the Church enioyed by Constantine the Great, so we may also most iustly say: *Nos hæc beneficia maiora, quàm vitæ nostræ conditio fert, consistentes, sicut egregiam Dei eorundem authoris magnificentiam obstupefcimus: sic illum optimo iure totius animæ viribus colentes summè celebramus, &c.* We confessing these benefites to be greater, then the condition of our life may beare, as we wonder at the singular bountie of God the author of them, so we do highly praise him deseruedly with all the might of our soule, and do testifie the holy predictions of Prophets in Scriptures to be true, in which it is said, Come and see the workes of the Lord, and what wonders he hath done vpon the earth, ceassing warres vnto the end of the world. He shall breake the bow, and teare armes, and burne the shields with fire. *Impijs hominibus è medio sublati, & potestate tyrannica deleta, mundus de reliquo velut solis claritate collustratus fuit.* This saith Eusebius of Constantine; but the same was also veri-

Eccles. hist.
10. cap. 1.

fied of our late Quéenes raigne. For wicked men being put out of place, and tyzannicall power ceassing, the world afterward seemed to reioyce as lightened with the brightnes of the Sunne.

Against this discourse Robert Parsons opposeth himselfe in his first Enconter chap. 10. num. 11. and belcheth out a great deale of malice out of his distempered stomacke, being sozie, as it seemeth, that any escaped his consozts handes. But all his spite is spent in two idle questions. First he asketh whether this freedome for persecution be common to al, or to some onely: as if because seditious Masse-priests and their traiterous consozts, and other malefactorz are punished, this were no publike benefite, that all Chyistians may freely pprofesse religion. Secondly, he asketh whether we be free from persecution passiue or actiue: meaning, because murderers and traitozs suborned to trouble the state passe the triall of iustice, that we are persecutoz. But his exceptions do rather shew malice, then wit. For first albeit all men be not freed from punishment, yet is it a great blessing, that true Chyistians may pprofesse religion without feare or danger. For in Constantine the Great his time, murderers, and rebels, & other nozorious offendoz were punished; and yet doth Eusebius accompt the deliuerance of Chyistians from persecution a great benefite. If there had bene also then any Assassins, or traiterous Masse-priests suborned to kill Princes, or to raise sedition, they should haue bene executed: and yet could no man haue called Constantine a persecutoz. Let Parsons therefore, if he haue any shame, cease to talke of persecution, considering the bloodie massacres and executions committed by his consozts vpon Chyistians for méere matter of religion, and forbear to tell vs, either of Penrie, or an hundred Priests put to death. For they were not called in question for religion, but for adhering to the Pope and Spaniard, that went about to take the Crowne from her Maiesties head, and for going about by colour of their idolatrous Priesthood to make a partie for the ayde of foraine enemies, as by diuers arguments

ments I haue declared in my challenge, and Robert Parsons as a fugitiue disputer, and not onely a fugitiue traitor, answereth nothing.

CHAP. VIII.

*Of the deliuerance of the realme of England from
the Popes exactions.*

THe Pope of Rome and his greasie crew of pol-shorne Priests, although they challenge power of binding and loosing: yet as experience hath taught vs, do rather bind heauie burthens on mens shoulders, then bind their consciences, and rather seeke to lose and emptie their purses, then to lose them from their sinnes. A man will hardly beleue, what summes of money they haue extorted from all sorts of men. But if we consider the hookes, enginns, and diuers practises, which they haue vsed to abuse the world, we need not make question, but their dealings are very intolerable. The Popes haue made mony of licences to marry, to eat fleshy, or whit-meate, of dispensations concerning benefices, of indulgences, of releasing of Church censures, of delegating of causes, of collation of benefices, of deuolutions, of reseruations, of prouisions, of procurations, of the intricate rules of the Popes Chancerie, of granting priuiledges, of licences to keepe concubines, of common whores, of annates, of contributions, of tenths, of erection of Churches, of canonization of Saints, of cases reserued. Neither had they any law, or passed any act, but it was a meanes to make money. Likewise Pastre-priests and friars learning of their holy Father, sold Pastes, Absolutions, and such licences and faculties, as lay in their hand to grant. Neither would they do any thing without money. Monkes and Friars beside buying and selling, had a most gainfull trade of begging. And such was their shamelesse dealing, that of the house of God they made a shoppe of merchandize, or rather a denne of thæues.

In England the Popes had a contribution called Peter pence: and yet not content therewith, or with the ordinarie gaine of their faculties, annates, & contributions, they imposed extraordinarie subsidies as oft as themselues liked. The English did make a grievous complaint against the Popes court in a certaine Synode at Lyon in the dayes of Henry the third, as Matth. of Paris testifieth. The same man affirmeth, that the Romish Court did swallow vp like a gulfe euery mans reuenues, and tooke almost all, that Bishops or Abbots possessed. *Qua curia (saith he) instar barathripotestatem habet & consuetudinem omnium redditus absorbendi, imò ferè omnia quaecunque Episcopi possident & Abbates.* Bonner in his Preface befoze Stephen Gardiners booke de vera obedientia: speaking of the spoile made in England by the Pope, saith it did almost amount to as much as the kings reuenues. *Prouentus regios ferè aquabat,* saith he.

In pragmat.
sanct.

In Fraunce king Lewis the ninth complaineth, that his kingdome was miserably brought to pouertie by the Popes exactions, and therefore he expressely forbiddeth them. *Exactiones (saith he) & onera grauissima pecuniarum per Curiam Rom. Ecclesia regni nostri impositas vel imposita, quibus regnum nostrum miserabiliter depauperatum existit, sine etiam imponendas, vel imponenda leuari, aut colligi nullatenus volumus.*

In Spaine euery one of any qualitie is inforced to pay for two ordinarie pardons, whereof the one is for the dead, the other for the liuing. Beside this the Pope vpon diuers occasions sendeth cruciataes and general pardons; by which he procureth great commoditie. Iosephus Angles in 4. sent. cap. de indulgentijs. signifieth, that the king sometime payeth an hundred thousand duckats for one pardon, and afterward reimburseth himselfe, playing the Popes broker. Adde then vnto this reckoning whatsoeuer the Pope getteth out of Spaine by dispensations, licences, priuiledges, contributions and other trickes: and the summe of his collections will appeare a very great matter.

In Conclu.
grauam.

The Germaines in their complaints exhibited to the Popes Legate, affirme, that the burthens laid on them by the

the Romish Church, were most vrgent intolerable, and not to be borne. *Vrgentissima, atque intolerabilia, penitusq; non ferenda onera.*

Generally all Christians complains of them. Math. Paris in Hen. 3. speaking of the times of Gregory the 9. and of the couetousnesse of the Romish Church, saith, That like an impudent and common whore, she was exposed and set to sale to al men, accounting vsury for a litle fault, & symony for none. *Permittente vel procurante Papa Gregorio adeo innuatis Ecclesie Romana insatiabilis cupiditas confundens fas nefasq; quod deposito rubore velut meretrix vulgaris & effrons omnibus venalis & exposita vsuram pro paruo, symoniam pro nullo inconuenienti reputauit.*

Theodoric. à Niem. nemor. union. tract. 6. ca. 37. speaking of the Popes Erchequer, sayth, It is like a sea, into the which all floods run, and yet it floweth not ouer. He sayth further, that his officers do scourge poore Christians like Turkes or Tartarians.

Ipse Romanus pontifex (saith Ioannes Sarsburiensis lib. 6. Polycrat. cap. 24.) omnibus ferè est intolerabilis. Latatur spolijs Ecclesiarum, questum omnem reputat pietatem, prouinciarum diripit spolia, ac si thesauros Cræsi student reparare. The Pope to all men is almost become intolerable; he delighteth in the spoyles of the Church; he esteemeth gaine to be godlinesse: he spoyleth countries, as if he meant to repaire Cræsus his treasures. *Ioannes Andreas in 6. de elect. & elect. potest. c. fundamenta. in Glossa, saith,* that Rome was built by robbers, and yet retaineth a tack of her first originall.

Baptista of Mantua sheweth, that in Rome, Churches, ppiests, altars, and al monuments of Religion are sold. And yet he forgot to tell of the great reuenue the Pope getteth by common whores. It is shame to consider how many benefices the Pope bestoweth on one man. *Qua vitique abominatio (saith Gerlon tractat. de statu Ecclesie) quod vnus ducenta alius trecenta beneficia occupat!* What an abominatio is this, that one should possesse 200. another 300. benefices! We may imagine what spoiles are committed in other things, when

the Pope selleth so many benefices to one, and one man spoyleth so many Churches. Wherefoze saith the Bishop of Chems, *ouer. eccles. cap. 19.* that as in the Romaine Empire, so in the Church of Rome there is a gulfe of riches, and that couetousnes is encreased, and the law perished from the priest, and seeing hō the Prophet. *Hen (saith he) sicut olim in Rom. Imperio, sic hodie in Romana curia est vorago diuitiarum turpissima. Creuit auaritia, periit lex à sacerdote, & visio à Propheta.*

Petrarch calleth Rome couetous Babylon. *L'anara Babylon ha colmo il sacco de l'ira de Dio.* And this is the common crie of all men, that are subiect to the synagogue of Romes tyzannie.

Is it not then a great fauor of God, that by the gouernment of Quēne Elizabeth we were so happily deliuered from the Popes manifold exactions, against which so many haue complained and exclaimed, and yet neuer could find conuenient remedie? Is it not an ease to be deliuered from intolerable burthens, and a great contentment to be freed from such vniust pillages?

Robert Parsons *Encont. 1. cap. 11.* would gladly haue the world to say, no: as hauing some share in the spoile, and like a begging Fryer liuing on the labors of others. But his exceptions are such, as may greatly confirme our yea. First he saith, There hath not bene so many exactions in time past, as since the yeare 1530. and so: p:ofe, he referreth vs vnto the exchequer booke. But both his exceptions and his p:ofes are ridiculous. For albeit much hath bene paid to the king; yet it doth not therefore follow, that we are to pay much to the Pope. Again, it is ridiculous to seeke p:ofes of the Popes exactions in the Exchequer booke, being so many that they can hardly be registred in any booke. Beside this it is false, that the people of England hath paid more to the King then to the Pope, as may appeare by the conference of particulars. But suppose we should pay more to the king then to the pope: yet these two contributions are euill compared together. For to the King we owe dutie and tribute, to the Pope we owe nothing, but many bitter execrations

for all our charges and troubles. For his malice is the root of all our troubles, and the cause of all our payments. He saith further, that notwithstanding the exactions of the Pope, the Clergie in time past did farre excell our Clergie in ease and wealth. But that is no great commendation, if ours excell them in vertue and pietie. Beside that, Matthew of Paris in Henry the third, doth in diuers places expresse the miserable estate of the prelacie in those times by reason of the Popes greedinesse. As for the common sort of priests that liued vpon sale of Passes, and the begging fryers that liued vpon almes, Robert Parsons hath no reason to extol the for wealth, & lesse certes for other qualities. But were our Clergy burthened moze the in times past, yet hath this louzie companion no reason at all to mention the same, seeing the blame ariseth from y^e Sodomitical priesthood of the popish synagogue, that in king Henry the eight his dayes sold and intangled their liuings, and haue since bene occasion of many troubles, which without charge could not be ouerpassed. He saith our Clergie may sing, *Beati pauperes spiritu*: and so might the Romish Clergie too, if they were Christians. Robert Parsons certes, himselte abusing this place to sport, as the Pope abuseth scriptures to profite, sheweth himselte to be an Atheist: and talking of his Clergie, he proueth himself a sot. For in the world there is not a moze beggerly, I might also say bougerly Clergie, then in Italy, especially those which liue vpon the sound of bells, & by their rustie voices, as Gashoppers liue vpon dew, and sing sweetly oft times when they haue little to eate saue sallads, and pottage of colewortes, and such like suppes, and Italian Minestracs.

Afterward turning his speech from others, he runneth very rudely vpon me, and giueth out that I haue complained secretly of heauy payments to prince and patron. But either he helpeth wilfully and wittingly against all truth and reason, or els some secret lying companion hath gulled him. Certes if he knew my estate, and how willing I haue bene and am, to spend moze then ordinarie for resistance both of

common enemies, and such Caniball traitors as himselfe, he would not impute this vnto me. Let him therefore bring forth the man that told him this lie, or else he must be charged with deuising the lie himselfe.

Finally he endeuoreth to excuse Innocentius the fourth, and to lay the fault of the extreame exactions of his time rather vpon his collectors and officers, then vpon the Pope himselfe. He pretendeth also, that Innocentius required a collection in a generall Councell. But who is so simple to thinke, that the whole state would complaine of the court and Pope of Rome, if the fault were onely in a few vsurers and caterpillaring collectors? Again, why should Matthe Paris so often complaine of this, and other Popes for their couetousnesse, if the fault were onely in the collectors? and why why did not the Pope sometime punish his collectors abusing their commission? Thirdly it appeareth, that this cogging pope abused the world, pretending the recovery of the holy land, & gathering great summes of money vnder that pretence, where it appeareth by the historie of Matthew Paris and others, that he spent the money in warres to enrich his cousins and bastards, and employed the aduenturers that crossed themselves for the holy land, against the Emperors, and other Christian states. Finally it is a mere abuse to call a rabble of idle Honkes and busie Fryers, and swinish Masse-priestes combined with Antichrist a generall Councell, or to say that the Pope euer meant to recover the holy land, or to enlarge Christian Religion, seeing by his aspires and contentions the Turkes haue enlarged, and Christians haue lost their Empire, being abandoned oft times and betrayed by the Pope.

CHAP. IX.

Of the deliuerance of the Realme and Church of England from the yoke of the Popes lawes and vnjust censures.

Albeit the Cardinals of Rome, and the priests of Baal, and their adherents do not willingly complaine of the Pope,

Pope, being diuers of them his creatures, and the rest his swoyne seruants and marked slaues: yet such is the grieuance and wzong that many haue sustained by his lawes and censures, that diuers of them haue bene forced to open their mouths, and to talke against their holy Father.

Petrus de Alliaco in his Treatise *de reformat. Ecclesia*, saith, that the multitude of statutes, canons, and decretals, especially those that bind to mortal sinne are grieuous and burdensome.

Budæus in his annotations vpon the Pandects saith, that the Popes lawes serue not so well for correcting of manners, as making of money. His words are these: *Sanctiones pontificie non moribus regendis vsus sunt sed propemodum dixerim, argentaria faciende autoritatem videntur accommodare.*

In France as Duarenus saith, it was wont to be a common prouerbe, that all things went euill since the decrees had ales adioyned to them, that is, since the decretals were published. *Male cum rebus humanis actum dicebant, ex quo decretis ales accesserunt.*

In Praefat. in lib. de Ecclesi. ministr.

The Princes of Germanie complaine, that the rules of the Popes Chancerie, were nothing but snares laid to bring benefices to the Popes collation, and deuised for matter of gaine. They say also, that the Popes constitutions were nothing but clogges for mens consciences.

Grauiam. 20.

Ibid. 8.

Neither may we thinke, but that they had great reason thus to speake, considering both the iniquitie of most of these constitutions, and the straitnesse of the obligation by which men are bound to obserue them. For what reason haue they either to prohibite mariage to any order, or state of men, not prohibited by the lawe of God to marrie, or else to restraine the libertie graunted by the lawe of God, or to forbid fleshy, egges, or milke vpon certain daies? Again, why haue they brought in, not onely their carnall presence of Christs bodie in the Sacrament, transubstantiation, the idolatrous sacrifice of the Masse, but their purgatorie, their indulgences, and infinite such trash? Why haue they abrogated Christs institution in the celebation

Mat. 15.

of the Lords supper, not onely taking away the cuppe from the communicants, but making a private action of that, which should be a communion? Is not this as much as the Pharisees did, that transgressed Gods commaundement for their owne tradition? And do not the Papists ordaine, that vniuersall traditions should be receiued with equall affection, to the holy Scriptures?

Iam. 4.

Againe, what reason haue they to curse and anathematise, nay to put to cruell death, such as obey not their ordinances. and vniuersall decrees? S. Iames saith: We haue but one Law-giuer, that is able to saue and destroy. And no where do we reade, that the Church of Christ did persecute Christians, and put them death for matters of their conscience and religion, much lesse for matter of ceremonies, or such obseruances. Neither can the aduersarie shew, that bishops excommunicated Christians, that would not rebell, and take armes against their Liege Soueraignes. Which of vs (saith Optatus, lib. 2. contra Parmenian.) did persecute any man? The Apostle he commaundeth euery soule to be subiect to higher powers, and not to rebell. How intolerable then are the Romish decretals and rescripts, that not onely bind mens consciences in things free otherwise, but also in things, that may not be done without impietie?

Likewise haue diuers complained of the abuse of popish excommunications. That which our Sauiour Christ saith: If he heare not the Church, let him be to thee, as a heathen man or Publican, that the popish faction translateth to the ridiculous censure of the Pope. And therefore excommunicateth al that place not the Churches vniuersall traditions in equall rancke with diuine Scriptures; or that belæue not, that Christians can performe the lawe perfectly, and are iustified before God by the workes of the law: or that hold not the doctrine of the Romish Church concerning their seuen Sacraments: or that do not worship Images, or that receiue not their doctrine of indulgences, and purgatorie, and all the heresies and abominations of the Pope: or that submit not themselves to his tyrannie: or that refuse to pay
his

his annates or tares, or whatsoever he and his supposers require. Nay, they excommunicate the subjects, that rebell not against their lawfull kings. After that Pius the fifth, that wicked and cruell hypocrite had commanded, that neither the Lords nor people of England should obey Quene Elizabeths commandements, or lawes: it followeth, *Qui In Bulla contra Elizabetham.*
fecus egerint eos anathematis sententia innodamus. That is: Those which shall do otherwise, we pronounce accursed, or anathema. Neither did the Pope onely in time past thunder out those curses, but also gaue leaue to euery base companion, and for euery small trifling cause to inflict most grievous censures. *Petrus de Alliaco* speaking of the Pope and his excommunications, complaineth, that he gaue leaue to his Collectors to thunder out excommunications, to the offence of many, and that other Prelates for debts and light causes, did cruelly excommunicate poore men. *Sapè (saith he) De reform. Eccles.*
per suos Collectores in multorum scandalum fulminant, & alij Prælati leniter, & pro lenibus causis, ut pro debitis & huiusmodi, pauperes excommunicatione crudeliter percutiunt.

The Germanes complaine, that many Christians were excommunicated at Rome for prophane causes and for gaine, to the trouble of diuers mens consciences. *Rome (say they) Grauat. 34.*
caterisq; in locis per Archiepiscopos, ac Episcopos, aut saltem eorum ecclesiasticos indices multi Christianorum ob causas prophanas, ob pecunia denique ac turpis questus amorem excommunicantur, multorumq; sed eorum in fide infirmorum conscientia per hoc aggrauantur, & in desperationem pertrahuntur.

Scotus in 4. sent. dist. 19. complaineth, that the Church did too often strike with this sword: and *Petrus de Alliaco* saith, *De reform. Eccles.*
 that by this abuse the sword of the Church was in his time growne into great contempt.

Of late time the Popes of Rome haue excommunicated Emperours and kings, if they would not depart with their towne, countries and crownes, and yeld to their legats what they demaunded.

How intolerable this abuse was, we may perceiue, if we consider the heauinesse of this censure, being rightly

Lib. 1. Epist.
11. ad Pomp.

indicted by the true Church. Our Saviour sheweth, that the partie excommunicate is to be holden for a heathen man, and a Publican. Tertullian. Apolo. 39. doth call it, the highest fore-iudgement of the future iudgement. *Summum futuri iudicii praiudicium*. Cyprian doth esteeme them as killed with the spirituall sword. *Superbi & contumaces (saith he) spirituali gladio necantur, dum de Ecclesia eijciuntur*. Commonly excommunication is called Anathema; and Chrysostome homil. 70. ad populum Antioch. calleth it the bond of the Church.

We are therefore no lesse to be thankfull for our deliuerance from the Popes vniust lawes, then the auncient Christians for their exemption from the yoke of the Pharisees, and from humans traditions, from which by the preaching of the Gospell they were freed. Neither may we think it a simple fauour, that we are made to vnderstand, that the crackes of the Popes thundring excommunications, are no more to be feared, then the ratling of Salmeoneus that impious fellow, that with certaine engines went about to counterfeit the noise of thunder. We knew alwaies that a man vniustly excommunicated, and by a Iudge vnlawfull, was no way preiudiced. Origen in Leuit. homil. 48. speaking of a person excommunicate, saith, that he is not hurt at all, being by wrongfull iudgement expelled out of the congregation. *Nihil leditur in eo, quod non recto iudicio ab hominibus videtur expulsus*. And the aduersaries confesse, that excommunication pronounced vniustly, and by him that is not our Iudge, bindeth not. *C. nullus 9. q. 2. and C. nullus primus. 9. q. 2. and C. sententia, 11. q. 3.* But few vnderstood the iniustice, and nullitie of the Popes lawes, and that he neither was nor is a competent iudge, vntill such time, as by true preaching of the Gospell, which by Quene Elizabeth was restored vnto vs, the man of sinne beganne to be reuealed.

CHAP. X.

*Of our deliuerance from heresie, schisme, superstition
and Idolatrie.*

THese things therefore considered, it cannot be denied but that her Maiesties godly reformation brought great profite to the Church of England. Yet if we please to loke backe to the heresies of the Papists, and to remember how they liued in heresie, schisme, superstition and idolatry, we shall the rather praise God for that great deliuerance of his Church, which he wrought by the meanes of our late Quene. For heresie and false doctrine is the bane and canker of the Church. The Apostle Paul, If an Angel from heauen should teach vs any other Gospel or doctrine beside that whith himselfe had taught the Galathians, doth pronounce him accursed. S. Iohn in his second Epistle forbiddeth vs to receiue into our houses, or to salute such as bzing not his doctrine. Heresie, schisme, and idolatrie are reckoned among the workes of the flesh, the workers whereof shall not inherit the kingdome of God. Gal. 1. Gal. 5.

Alie, saith Ignatius, those that cause heresie and schisme, as the principall cause of mischief. *Quod maius potest esse delictum* (saith Cyprian lib. 2. Epist. 11.) *aut quæ macula deformior, quam aduersus Christum stetit, quam Ecclesiam eius, quam ille sanguine suo parauit, dissipasse?* What offence can be greater, or what blot more vgly, then to haue stood against Christ? then to haue scattered his church, which he hath purchased with his blood? Those which do perseuere in discord of schisme (saith S. Augustine lib. 1. de bapt. contra Donatist. c. 15.) do pertaine to the lot of Ismael. Epist. ad Smyrnen.

Superstition is the corruption of true Religion, and although coloured with a shew of wisdom, yet is condemned by the Apostle, Col. 2. Lactantius speaking of the superstition of the Gentiles, doth call it An incurable madnesse: *Dementiam incurabilem*, and afterward vanitie. Iustine in ser. Ibid. c. 22.

exhort. ad Gentes, sayth, that idolatry is not only iniurious vnto God, but also voide of reason. Principale crimen generis humani,
 Lib. de idolol. *saith Tertullian, summus seculi reatus, tota causa iudicii idololat-
 ria. That is: Idolatrie is the principall crime of mankind,*
 1. Ioh. 5. *the chiefe guiltines of the world, and the whole cause of iudge-
 ment. So maruell then if Iohn the Apostle exhort all men
 To keepe themselves from idols, this sinne being direct a-
 gainst the honoꝛ of God, and nothing else but spirituall for-
 nication.*

*Let vs therfore see whether the Papists may not be tou-
 ched with the aforesaid crimes of teaching hereticall and
 false doctrine, and of long continuance in schisme, supersti-
 tion and idolatry. That the Papists teach false doctrine and
 heresie, the acts of the conuenticle of Trent, of Florence and
 Constance compared with the doctrine of the Prophets and
 Apostles, and saith of the auncient fathers will plainly de-
 clare. For as Tertullian said of old heretikes, so may we say
 of them: That their doctrine compared with the Apostolicke
 doctrine, doth by the diuersitie and contrarietie thereof de-
 clare, that it proceedeth from no Apostle or Apostolicke man.
 Ipsa doctrina eorum cum Apostolica comparata ex diuersitate &
 contrarietate sua pronuntiabit, neque Apostoli alicuius autoris esse,
 neque Apostolici, saith he. The Apostle teacheth vs, That the
 De præscrip. aduers. hæret. Scriptures are able to make the man of God perfect. They say
 2. Tim. 3. that the Scriptures are but a peece of the rule of faith, and
 very imperfect without traditions.*

*S. Peter (2. Pet. 1.) compareth the scriptures of the Pro-
 phets to a candle shining in a dark place: they teach, that scri-
 ptures are darke and obscure.*

*God commaundeth vs to heare his beloued Sonne, Mat. 3.
 they commaund vs not to heare Christ speaking in scrip-
 tures to vs, but to heare the Pope, and his cacolike true,
 which they endue with the name of the Church.*

1. Cor. 3.

*The Apostle saith, That no other foundation could be laid
 beside that which is alreadie layd, which is Christ Iesus. These
 fellows say, the Church is built vpon the Pope, and that
 he is the foundation of the Church: although we find
 plainly*

plainely that there was no such Pope for many ages in the Church.

Christ said, Reade the Scriptures: these say directly to the vulgar sort, reade not Scriptures in vulgar tongs without licence.

S. Iohn teacheth vs, that sinne is, whatsoeuer is contrary to the law: these teach, that many sins there are not repugnant to Gods law: viz. such things as are contrary to the Popes law.

The Apostle Paul saith, that concupiscence is sinne: these affirme the contrary. He saith, originall sinne passed ouer al; they deny it. He saith no man is iustified by the woorkes of the law, they teach flat contrary.

The law directly prohibiteth the making of graven images, to the end to bow down to them and to worship them. These notwithstanding make the images of the holy Trinitie, bow downe to them and worship them.

The Apostle (Coloss. 2.) speaketh against the worship of Angels. They regard him not, but in humblenesse of mind inuocate and worship Angels notwithstanding.

Our Sauioꝝ instituting the holy Sacrament of his body and bloud, sayd: *Accipite, manducate*: take, and eate; and drink ye all of this. They say, sacrifice and worship, and drink not all of this.

To rehearse all their contradictions to the word of God, and to the Apostles doctrine, were too long for this short discourse, let these therefore serue for an introduction. Of their heresies I haue befoze spoken. Pius the fourth, hath set forth a new forme of faith, of which that may be said, which Hilarie speaketh to Constantius: *Quicquid apud te prater fidem vnā est, perfidia, non fides est.* Whatsoeuer this wicked Pope hath set forth beside the faith of Christ, the same is perfidiousnes, and not faith. Of this qualitie is his doctrine of Romish traditions, of superstitious ceremonies, of the blasphemous Masse, of purgatorie, of indulgences, of the five new denised sacraments, and such like doctrines.

That the Papists are by schisme rent from the Catholike

Contra Constantium.

and vniuersal Church of Christ, it may be proued by diuers particulars. First, Christs Church hath but one head, that is Christ Iesus. But the Romish Church hath as many heads as Popes, and heads that teach doctrine both diuers and contrary to Christ our sole head.

Secondly, Christ his Church hath no other spouse but Christ Iesus. But the adulterous Romish synagogue acknowledgeth the Pope to be her spouse, and therefore must needs haue as many spouses as Popes, and be not *Virgo*, but *Polygama*; that is, one that hath many husbands or spouses.

Thirdly, the Catholike Church is built vpon the foundations of the Apostles and Prophets, Iesus Christ being the corner stone; and hath beside this no other foundation. But the Romish Church acknowledgeth the Pope to be her foundation. Whereupon it followeth, that she is sometime without foundation, at least during the vacancie of the popedome, and hath as many diuers foundations as Popes.

Fourthly, the synagogue of Rome doth acknowledge the Pope to be her law-giuer, and iudge, & that he hath power not onely to bind mens consciences, but also to saue and destroy: which doth shew that she deuideth her selfe from Chrites Catholike Church, which for many ages after Chrites time had no such conceit.

Fifthly, the same doth rely no lesse vpon traditions not witten, and vpon the Popes determinations in matters of faith, then vpon the witten word of God: which the Catholike Church doeth not.

Sixthly, this synagogue consisteth of a Pope, and his Cardinals, together with a rabble of Monkes, Fryers, and sacrificing priests. But in the prime Catholike Church, there was no such state, nor orders of men to be found.

Finally, the members of the Romish synagogue, are not onely deuided from the Catholike Church in doctrine, sacraments, externall gouernement and fellowship, but also one fro another, the Thomists differing from the Scotists, the Monkes

Monkes from begging Friars, the regular orders from secular Priests, one Doctoꝝ from another, and one Pope oftentimes from another. If then Schismatickes be no true members of the Church as their Doctoꝝ teach; then are not the Romanists of the Church. Againe, if they differ from the Catholike Church, and among themselves, then haue they long continued in Schisme.

The nature and propertie of superstition doth shew the Papists to be also most superstitious. For if it be the nature and propertie of superstition, either to giue religious honoꝝ and woꝝship to such things, as are not capable of it, oꝛ else to woꝝship God after humane deuises, and otherwise then he hath commanded; then do they grossely offend in superstition. But it is most notorious, y they grossly offend in both those points. For first they inuocate Angels. On the feast of Michael the Archangell they say: Holy S. Michael defend vs in battell, that we perish not in the fearefull iudgement. In Missal. They pray also to the Angell that keepeth them, whom Rom. they know not: and this adoꝛation of Angels in the Roman Catechisme is allowed, if not commanded.

Secondly, they woꝝship the Virgin Marie, and call her the mother of grace, and port of saluation. Bernardin doth call In Marialis her the mediatrix betwixt God and vs, and the helper of our iustification and saluation. They pray vnto her for helpe, *per amorem unigeniti filij tui*, as if Christ were a Mediator betwixt vs and our Ladie. Bonauenture transfoꝛming the In Psalterio Psalmes which are made to be sung in praise of God, to Bonauent. our Ladie, saith, *Cantate Domine, canticum nouum*: and *laudate dominam in sanctis eius*: that is, Sing to our Ladie a new song. and praise our Ladie in her Saints.

Thirdly, they woꝝship and call vpon other Saints beside the holy Virgin, and attribute diuers Saints to diuers cities and countries, as thꝛe kings to Colleine, S. Ambrose to Millane, George to Germanie and England, Andrew to Scotland, Iames to Spaine. They do suppose also, that Nicholas doth helpe Mariners, Luke painters, Crispine shoemakers, that S. Anthonie cureth pigges, S. Gal gese, and S. Sebastian the plague. In the Romane Epistall blasphemous

mouſly they translate the honour of our Sauour to Leo biſhop of Rome, ſaying to Leo, Thou art a prieſt for euer according to the order of Melchifedech.

Fourthly, they pray to things that cannot heare, nor helpe, ſaying, O holy croſſe helpe me: and to the holy napkin, *Sancte Sudari ora pro nobis*: O holy napkin pray for vs. And againe, *Sudarium Chriſti liberet nos à peſte, & morte triſti*. So the Papiffs of Cahors in France pray, and ſaluting the picture of Chriſts face called Veronica, they ſay: Haile holy face printed in a cloth: as if a good part of their religion were printed in linnen cloth.

Fifthly, they worſhip diuers men departed, of whoſe ſaluation, or percaſe being, they haue no certaintie: as for example, S. Catherine, S. Chriſtopher, S. George that fought with the dragon, S. Dominicke, S. Francis, and a multitude of other Ponkes and Friars liker to be in hell then in heauen. Whereof the common prouerbe ariſeth, That many are called vpon as Saints in heauen, whoſe ſoules are farre more likely to be tormented in hell.

Finally, they giue diuine worſhip to the croſſe, and to the images of the holy Trinitie, worſhipping creatures for their Creator. They do alſo worſhip rotten bones, not knowing whether they be the reliques of Saints, or wicked men. They kiſſe them, bow, and burne incenſe vnto them. They worſhip ſwozds, whippes, nailles, the aſſes taile whereon Chriſt rode, as they ſay, the breeches of Ioseph, and diuers ragges, which God knoweth, from whence they came.

They practice alſo diuers falſe formes of worſhip, of which we may ſay, who hath required theſe things at their hands? The Ladies pſalter is a forme, that God neuer commaunded. Many of their prayers are moſt blaſphemous. In *hortulo anime* printed anno 1565. at Paris by one Merlin, they pray thus: *O veneranda Trinitas, Ieſu, Ioseph, & Maria, quam coniunxit diuinitas charitatis concordia*: that is, O venerable Trinitie, Ieſus, Ioseph, and Marie, which God hath conioyned with the concord of charitie. Neuer certes did

did the Prophets and Apostles teach vs so to pray, as is contained in the Breuiaries.

Secondly, they say Masses in honoz of Saints and of our Ladie, and make bowes vnto them. But our Sauour Christ neuer taught vs to celebrate the Eucharist in honoz of Saints, or to offer his bodie in honoz of S. Francis, Saint Cuthbert, S. Andrew, and other he and the Saints.

Thirdly, the holy Prophets and Apostles neuer taught vs, that men are saued by eating saltfish and cockles, and forswearing mariage, and such like obseruances, in which the Romanists put great holinesse.

Fourthly, God neuer commaunded any to whip themselves, and to weare rings of iron, or wollen next our skinne, nor signified, that these things pleased him. Nay, the Apostle (Colos. 2.) condemneth such obseruations, albeit hauing a shew of wisdom, in superstition, humilitie and not sparing the bodie.

Finally, our Sauour neuer taught his disciples to exorcise salt and water to driue away diuels, nor to consecrate paschall Lambes, and candles, and such like, as the Papistes do, prescribing certaine formes thereof in their Missals, and saying ouer salt, *Exorcizo te creatura salis, per Deum viuum, per Deum verum.* That is: I exorcise thee, thou creature of salt, by the liuing God, by the true God: and afterward *Vt efficiaris sal exorcizatum in salutem credentium:* that thou maist be made coniuered salt, for the saluation of the faithfull. Ouer the water they say: *Exorcizo te creatura aqua, &c. vt fias aqua exorcizata ad effugandam omnem potestatem inimici.* That is: I exorcise thee thou creature of water, &c. that thou maist be made exorcised water, to driue away all the power of the enemy. In blessing of the paschall lambe they pray, that God would blesse and sanctifie the creature of flesh, which they desire to receiue to the praise of God. All which be tricks of notozious superstition. I forbear to speake of the superstitious toys of the Masse in crossing, turning, knocking, washing, formes of habits and such like ceremonies, for that they require a whole discourse by themselves.

Missal Rom.
in fine.

It resteth onely now, that I declare the Papists to offend in idolatrie, because notwithstanding their manifold abuses in Gods worship, they obstinately deny themselves to be guiltie therein. But whatsover pretences they bring, they shall neuer be able to excuse themselves. For first it is notozious, and the aduersaries will not denie, but that all those are superstitious Idolaters, that giue the honour, which is properly due vnto God, vnto creatures. *Superstitiosum est* (saith S. Augustine lib. 2. de doctr. Christ. cap. 20.) *quicquid institutum est ab hominibus ad facienda & colenda idola, pertinens vel ad colendum, sicut Deum, creaturam, partemue vllam creaturae, vel ad consultationes & pacta quadam significacionum cum demonibus placita & foederata.* He saith, it is superstitious, whatsoeuer is ordained of men for making and worshipping idols, pertaining either to the worship of creatures, or any part of a creature, as God, or else to magicall consultations, or couenants agreed vpon with diuels, for reuealing of matters. Thomas Aquinas 2. 2. q. 94. art. 1. confesseth, that idolatrie is nothing else, but the worshipping of creatures either in visible formes, or otherwise with diuine honour. And this is partly proued out of the law of God against Idolatrie, which not only prohibiteth the hauing of strange Gods, but also the making of grauen images, with an intent to bow vnto them, and to worship them. But the superstitious Papists do worship the Sacrament as God, and call it their Lord and God. They do also giue Gods honour to the images of the Trinitie, of the Crucifixe, and crosse, and teach, that what worship is due to the originall, is due to the image or picture, as Alexander Hales, p. 3. q. 7. art. vlt. Aquinas part. 3. q. 25. art. 3. and Caietan in his Commentaries vpon him do testifie. They do also make bowes to our Ladie and to Saints, and trust very much in them. They do further call vpon Angels and Saints in all places, and offer sacrifices in their honour. Finally, they bow vnto the images of Angels and Saints, pray befoze them, kisse them, and burne incense vnto them. All which be points of that adozation, that is due to God.

Secondly

Secondly, they commit those faults, which the holy scriptures do note and condemne in idolaters of old time. They worship creatures for the Creator, as the Apostle Rom. 1. saith the Gentiles did. They make similitudes of things both in heauen and earth, bow downe to them, and worship them: although the same be prohibited in the second commandement, Exod. 20. They erect monuments, and titles, and stones for signes to be worshipped, contrary to the law, Leuit. 26. They make euery day new gods, affirming that the priest maketh his maker. Now this making of new gods is noted as a propertie of idolaters, Psal. 81. They reioyce in the works of their owne hands, and worship the images which themselves haue made, as did the idolaters whereof S. Stephen maketh mention, Act. 7. They serue the hoast of heaue, as the old idolatrous Jews spoke of Amos 5. & Act. 7. seruing diuers saints, and as they call them, *Militiam & curiam caelestem*: that is, the soldiory and court of heauen. As the statues of the Gentiles were siluer and gold, the worke of mens hands, and had mouthes and spoke not, eies and saw not, as saith the Prophet, Psal. 114. so is it with the images of Papists; that albeit of costly matter and curious workemanship, yet neither speake with their mouthes, nor see with their eyes. As idolaters burnt incense to their statues, as we reade 2. Paral. 30. so do Papists burne incense to their images.

Thirdly, they fall into those abuses, which the Fathers of the Church thought worthy to be reprehended of old time, as sauozing of idolatry. The Gentiles thought they could represent God in a materiall image. And so do the Papists making the image of God the Father, and God the holy Ghost. The Fathers therefore reprehend them both alike. *Quis tam amens erit* (saith Eusebius præparat. Euangel. c. 3.) *ut Dei formam & imaginem statua viro simili referri perhibeat?* Who wil be so mad to think, that the forme and image of God may be expressed by an image like vnto a man? Hierome likewise writing vpon the fortieth of Isay, What image (saith he) wil you make for him which is a spirit, and is in all places? Am-

brofe in his oration of the death of Theodosius, sayth, It is an error of the Gentiles to worship the crosse. *Inuenit Helena (saith he) crucem Domini: regem adorauit, non lignum utique, quia hic Gentilis est error, sed adorauit illum qui pependit in cruce.* The councell of Laodicea condemneth the worship of Angels, as idolatrous. So likewise saith Tertullian, *de prescript. aduers. heret.* that the heresie of the Simonians in seruing of Angels, was reputed among idolatries. *Simoniana magia disciplina Angelis seruicis utique & ipsa inter idololatrias deputabatur.* Hierome in an Epistle of his to Riparius, saith, that Christians neither adore nor worship Martyrs, nor Sun, nor Moone, nor Angels, least they should therein rather serue creatures, then the Creator. Tertullian doth also say, that euery lie of God, is after a sort a variation of the kind of idolatrie. *Omne mendacium de Deo variatio quodammodo sexus est idololatrie.* Both he and diuers others say, that heresie is a kind of idolatrie. How then can they cleare themselves from the blemish of idolatrie, that worship the crosse, serue and worship Angels, and are authoꝝ of so many sorts of heresies?

Fourthly, they must needs deny the crosse, and the images of the Trinitie, and the crucifixe to be creatures and woꝝks of their owne hands, or else in worshipping of them, they must needs confesse and yeld themselves to be idolaters. But that they cannot do.

Finally, the testimonie of their owne conscience doth proue them to be idolaters, in that they leaue out the second commandement, or as they make it, a pæce of the first commandement, that is direct against the adozation and worship of grauen images, and the making of them to that end, in most of their Catechismes, Manuals, Psalters, and ritual booke, where they rehearse the ten commandements, as their Ladies psalters, short Catechismes, and diuers of their booke do testifie.

But since it pleased God to restore religion in the church of England, the leuen of popish doctrine and heresie is purged out, the breach of schisme and diuision from the Catholike Church is repaired, and all superstitious and idolatrous

De prescript.
aduers. Heret.

trous worships are quite abotished and remoued out of the Church.

CHAP. XI.

Of good workes, and good life.

THe Ministers of God, as they are guides to their people, and teachers of the law; so ought they to go befoze their flockes, shewing them examles to prouoke them to do good workes, and to cōsoyme their liues according to the lawes of God. Shew thy selfe an example of good workes, Tit. 2. sayth Paul to Titus. All true Chyistians also should shew themselues zealous of good workes. For we are Gods workmanship, created in Christ to good workes, which God hath ordained that we should walke in them. This is our doctrine, and the practise of all that pofesse our religion. If any hypocrites be found among vs, that walke not according to their pofession, we renounce them, we weed them out, we punish them. If worlblings and fleshly Papists, that liue in the Realme do giue occasion of offence, this ought not to be imputed to our Religion, nor the true pofessors thereof, that desire nothing moze then that such may be weeded out, and expulsed both out of the Church and Commonwealth.

But if we loke backe to former times, we shall find that the Papists haue not onely erred in the practise, but also in the doctrine of good workes. For first they denie, that the law of God is a perfect rule of life. And therefore haue inuented other rules, whereby they hope to attaine to a further perfection. Secondly they hold, that by the law of God we haue not knowledge of all sinnes, teaching that it is as well moztall sinne to transgresse the Popes lawes, as to transgresse Gods lawes, as Nauarrus teacheth vs in his Pastuall by many particulars. Thirdly, they giue absolution to euery haynous sinner, confessing his sins, befoze he hath repented. Fourthly, they suppose that euery man is able to

satistie for the tempoꝛall penaltie of sinnes, and that the Pope hath power by his indulgences to remit sinnes concerning the penaltie without satisfaction. Fifthly, they teach that no man needeth to repent for veniall sinnes, and that such sinnes exlude vs not out of the kingdome of heauen. Sixthly they teach, that man is able perfectly to fulfil the law, and by a good consequent to abstaine from all sinne, which S. Hierome declareth to be Pelagianisme. Seuenthly, they hold contrary to the Apostle, that man is to be iustified by the workes of the law, and that eternall life is to be purchased by our owne workes and merites.

Many other false points of doctrine they haue beside these. But their practise is farre worse then their doctrine. For omitting the weightier points of the law, like their ancestors the Pharisees they stand much on tithing Wine, and Commin, and washings, & such like ceremonies. Their principall workes are forswearing of mariage, begging like vagabond fellowes, eating muscles, cockles, and salt fish, and such like on fasting dayes, and saints vigiles, taking ashes on Ashwednesday, confessing in a priests eare at Shroftide, hauing of crownes, going to Passe, sprinkling of holy water, lighting of candles at none day, crouching to images, creeping to the crosse, kissing of the Popes toe, praying for soules in purgatorie, gaining of pardons, going on pilgrimage, ringing and singing for the dead, aneling and greasing of men and women desperately sicke, and such like.

The Popes, Cardinals, Masse-priests, Monkes & friers, care neither much for these ceremonies, nor for other good workes. If any of them, or their adherents haue a shew of godlinesse, yet they haue denied the power thereof. If they do build scholes or hospitals, or giue largely, it is for the maintenance of their state, and to winne glorie and praise of men. The liues and actions of most of them, are most abominable. The old Romaine formlarie prescribeth this common forme of confession to Romish penitents: *Confiteor quia peccavi nimis in superbia, inani gloria, in extollentia tam oculorum, quam vestium & omnium actuum meorum, in inuidia, in odio,*

odio, in auaritia tam honoris, quam pecunie, in ira, in tristitia, in acedia, in ventris inglutie, in luxuria Sodomitica, &c. I confesse (saith the Romish penitent) that I haue offended too much in pride, vaine glorie, lifting vp my eyes; setting out my selfe in apparell and other gestures, enuie, hatred, desire of money and honors, anger, dulnesse, slouth, gluttonie, Sodomiticall luxurie, in sacriledge, periurie, adulterie, thefts, rapines, and all manner of fornication, in most beastly turpitude, in drunkennesse and banquetting. And afterward there followeth such a Catalogue of all manner of impieties and villanies, that a blind man may discern the Romanistes to be a rabble of damnable and indiabolated rakehels, deseruing Tiburnes suspension, rather then the Priests absolution.

Publikely they allow stews both in Spaine and Italie. The Pope maketh a great reuenue of the hire of whores. The harlots of Rome (saith Cornelius Agrippa *lib. de vanit. scient. cap. de Lenocinio*) pay euery weeke a peece of money called a *Iulio*, (it is about sixe pence of English money) to the Pope, and this rent yearly passeth twentie thousand ducats. He telleth also, how Priests let out whores to hire. The glosse vpon a certaine pzoouinciall constitution of Otho *de concubin. Cleric. remouend.* saith, that it seemeth reason, that the Church should winke at the sinne of lecherie. Nam & *Marcellus* Papa *de facto* exigit tributum à meretricibus. For *de facto* the Marshall of the Pope doth exact a tribute fro whores. This is also confirmed by the testimonie of Io. Andreas *in c. inter opera. extr. de spons. & matrim.* and is well knowne to Robert Parsons, a great practiser among boyes & whores, and to all that are acquainted with Rome, Italie, and Spain. The Cardinals, that about the time of the councell pretended in Pope Paule the thirde his time, were to consider what things stood in greatest neede of refozation, speaking of Rome: *In hac etiam urbe meretrices,* (say they) *ut matrone incedunt per urbem.* That is: In this citie also whoores go like matrons through the streetes. Pius the fifth, that pretended moze zeale, then his predecessors, went about to refozme this abuse, but could not. Such was the desire the Priests

In vita Pij 5.

and people of Rome had, to keepe this oznement of the citie with them still, which as the Iebusticall faction in Wisbich affirmed, were in Rome with approbation, and with as good right as any citizen of Rome, or as the Pope himselfe. All that Pius the fift could no, was to dratw them into certaine strates, and there to confine them, as well, as such manner of people could be. The sinnes of Sodome are so rife in Rome, and all Italie, that no colours can couer them, no lawes remedie them. Boccace in his second nouel testifieth, That the Pope, Cardinals, Prelates, and others, did liue dishonestly and offend, not onely in naturall, but also Sodomiticall luxurie. *Egli trono dal maggiore infino al minore tutti dishonestissimamente peccare in lussuria, & non solo nella naturale, ma anchora nella Sodomitica, senza freno alcuno di rimordimento, o di vergognain tanto che la potenza delle meretrici & de garzoni ad impetrare qualunque gran cosa non era di picciol potere. Oltre à questo vniuersalmente golosi, beuitori, ebbriachi, & piu al venire seruenti a guisa d'animali bruti appresso alla lussuria, che ad altro, gli conobbe apertamente.* Huldericus of Augusta sheweth, that while by false shew of continencie, the Church of Rome refused mariage in their Cleargie, diuers committed incest and abhominable Sodomiticall villanies with men and beastes. *Sub falsa continentia specie placere volentes, graviora vides committere, (saith he) patrum scilicet uxores subagitare, masculorum ac pecudum amplexus non reformidare.* Petrarch doth call Rome, the slaue of gluttonie, & lecherie, and saith, that luxurioufnesse is come to extremitie in her. *Di vin serua, di letti è di viuande, in cui lussuria fa l'ultima proua.* In his ninthenth Epistle he doth not onely charge the court of Rome with incontinencie and vnbridled lusts, bur with all impieties and villanies. *Quicquid vsipiam (saith he) perfidia & doli, quicquid inclementia, superbiæ, quicquid impudicitie effrenatæq; libidinis audisti, aut legisti, quicquid denique impietatis & morum pessimorum sparsim habet, aut habuit orbis terræ: totum istic cumulatim videas, acernatimq; reperias.* Vguetinus in his visions doth exclaime against the sinne of Sodomie. *Iterum atque iterum (saith the repozter) de scelere Sodomitico verbum intulit.*

In Epist. ad Nicolaum.

Sonnetto 106

Speaking

Speaking of Romish priests he saith, they giue themselves to follow harlots and luxurioufnesse, and suppose gaine to be godlinesse. And if any man suppose, that these were the sinnes of old time, and that now such abuses are reformed, he sheweth himselfe ignozant of the manners of Italie, and other popish countries. Io. Casa wrote verses in commendation of Sodomitie, and a Florentine vnder the name of Grappa, hath written a Treatise called *Cicalamento del Grappa*, of the same argument. In the visitation of Abbeyes in England, the Ponkes and Friars were in diuers places detected for that abomination. In the contention between the Iesuites and scholers of the Romish Seminarie, one Harward a Iesuite gaue out he could detect seuen for that sinne. In Rome and other places of Italie this abomination is common. At Gant anno 1578. foure Franciscans and one Augustinian Friar were burnt for Sodomie: and diuers scourged for like filthinesse. Robert Parsons, if he list, may search the ads. He doth also remember why not long since he sent for Fisher from Doway, and why Edward Weston was put out of the Colledge, and from his Lecture in Dinitie. Assuredly it was not for his chastitie. Of the Pope that now is, and of his late predecessors, and the Romish Cardinals I shall haue occasion to speake hereafter, if Parsons will neede stand in contention about honestie of life betwixt his comforts and vs. In the meane while he may remember what fruites come of forced single life. Anselme (as Huntington lib. 5. and Roger of Chester reporteth) in one Synode forbade lawfull mariage to Priests: but in the next he was constrained to make lawes against Sodomites, and therein condemned eight Abbots beside other inferiour Priests and Friars.

In the Church of Rome adultery and fornication haue alwayes bene accounted smaller offences, as is set downe euidently in the chapter, *At si clerici, de iudicijs*. I neede not therefore stand much vpon that, and the rather for because it is notozious, that the Pope tolerateth common bordels. Yet lest Baals priests should stand too much, either vpon

their virginitie or chastitie ; I would haue them to remem-
ber, not onely the liues of late Popes, Cardinals, priests,
Monkes and Friers, but also what old histories and other
records say against them, when they liued better then now.
Let them reade Boccace nouel. 2. and diuers discourses of
Monkes and Friers honesties. *Petrarch. epist. 19. and others.*
His 106. 107. 108. sonets, Theodoricke à Niem. tract. 6. ne-
moris unionis cap. 34. where Gregory the Pope testifieth, that
in two and twenty Monasteries the Monks and Nunnes liued
most filthily and dishonestly. Pene omnis religio, & obseruantia
deliti ordinis, ac Dei timor abscessit, libido ac corruptio carnis inter
iplos mares & moniales, nec non alia multa mala excessus & vitia,
qua pudor est effari, per singula succreuerunt. The Pope himselve
was ashamed to speake all. Let them also peruse the treatise
called Onus Ecclesie cap. 22. who sayth, that Monkes and
Friers are worse then diuels. Arctin lib. de hypocrisis, Baptist.
Mantuan lib. 3. calamit. Palingenius in Leone, and that which I
haue cited out of diuers authozs, lib. de Monach. cap. 8. If
they desire to heare some mens reports of them, let them
listen to that which followeth. Lateranense palatium (saith
Luithprandus, lib. 6. cap. 6.) sanctorum hospitium, nunc est prosti-
bulum meretricum. The pallace of Lateran (saith he) that was
wont to be a harbor of holy men, is now become a bordell for
whores, Petrarch in his 16. epistle, speaking of the Popes
court, sayth thus: Nulla ibi pietas, nulla charitas, nulla fides, nulla
Dei reuerentia, nullus timor: There is no godlinesse, no charitie,
no faith, no reuerence or feare of God. In his fiftieth Epi-
stle, he calleth it a den of theecues. Mantuan li. 2. pastor. willeth
chastitie to be packing into villages, if that they did not also
suffer the same diseases, for that Rome was become a publike
stewes. I pudor in villas, si non patiuntur easdem, & ville vomicas:
vrbs est iam tota lupanar. Cardinals (sayth Brigit) giue them-
selues without restraint to all pride, couetousnesse, and delights
of the flesh. And afterward, Iam nunc in maiori veneratione ha-
betur lupanar, quam vera Dei Ecclesia. Now the stewes are in
more esteeme, then the true Church of God. Bishops and
priests should build the Church, but as Brigit saith, they build
the

4. Brig. 49.

1. Brig. 10.

the diuell two cities, to wit, the labor of the body, and trouble of the mind. Catherina of Siena c. 125. sayth, Religious men should resemble Angels, but are worse then diuels. Platina writing of Iohn the thirteenth, sayth, He was a man from his youth contaminated with all filthinesse and dishonestie. ~~Writing~~ ^{Writing} of thre Popes, he calleth them three foule monsters. By the articles and p^ro^uses exhibited against Iohn the thirteenth and twentieth, in the Councell of Constance, as it is called, it appeareth he was wholly giuen to vices and carnall desires, and was conuicted to be an incestuous person, & a Sodomite. Vrspergensis testifieth against Clement the fifth, that he was a notorious fornicator. Matthew Villani *hist. lib. 3. ca. 39.* speaking of Clement the sixth, and his continencie, sayth, that being Archbishop he could not keepe himselfe from women, and being Pope neither could contain nor hide his fault. Innocent the eight, and Alexander the sixth, had diuers bastards, as Guicciardine and diuers others report. Paul the second, Iulius the second, Leo the tenth, Clement the seventh, Paul the third, Iulius the third, are all noted for their loosenesse of life, and diuers of them conuincied thereof by their bastards.

In vita Greg. 6

Symony and vsury among the Romanists is so common, that as Matth. Paris sayth, they account the first no sin, the second a smal sin. Felin in *c. ex parte de offic. & pot. iudicis delegat.* sayth, that without the rent of symonie the Popes sea would grow contemptible. Priests in time past were wont to exclaime much of this abuse. *Hec Symon regnat, per munera quaque reguntur*, sayth one in *hist. citie. Pauli Langij. Theodoric. à Niem. lib. 2. de schism. c. 7.* *Usura* (saith he) *tantum inualuit, ut scelus non putaretur peccatum*: that is, Vsurie did so preuaile, that it was accounted no fault. Paul the fourth, and Pius the fourth, set vp shops of vsury, as their acts testifie, and Onuphrius recordeth.

Neither the Popes nor their adherents obserue oath or promise, as their acts do at large shew, and many poore Christians brought into snare by their perfidiousnesse haue felt. *Theodoric. à Niem. lib. 3. de schism.* speaking of Pope Gre-

gorie the twelfth saith, that with his vowes and othes he deceiued the world, *Votis & iurament is suis decepit mundum*. Gregorie the seventh contrary to his oath tooke vpon him the papacie, as is recoꝛded in the life of Henrie the fourth. He did also absolue all the Emperors subiects frō their othes of allegiance to their soueraigne Prince. The like pꝛadise did Pius the first vse, in discharging the subiects from their othes to the late Quene. The articles of the pacification of Gant *anno 1578.* were confirmed by solempne oath of the old King of Spaine, and yet pꝛesently and wilfully broken. Neither had the Popes faction in France any better colour to intrap poore Christians, then othes. For whiles the Admirall and diuers of the religion in France trusted solempne othes, they were brought with in danger, and most cruelly and perfidiously massacred. Neither need we to maruell if this sect obserueth no othes, seeing in the conuenticle of Constance the same determined, that saith was not to be kept with heretikes, in which number they reckon all that yeld not to the Popes will. The Doctors of this sect hold, that the Pope can dispence with othes, and absolue men that are perjured. Finally, those that haue trauelled France, Italy and Spaine, do know that the common sort of Papistes can scarce vtter thꝛe woꝛds without swearing and blaspheming.

The Popes and their faction haue caused all the warres and troubles in Christendome, as histories do recount. If a man do but look in the life of Sixtus the fourth, & Iulius the 2. he may easily see what seditious and turbulent spirits they carry. But what need we looke so high, seeing the flames of ciuill discention in Germanie, France, Flanders, England and Ireland, burning so bright by the solicitation of Paul the third, Pius the fifth, Gregorie thirteenth and fourteenth, and this Clement that now possesseth the throne of Antichrist, do so plainly declare them to be firebrands of warre and trouble? Well therefore said Petrарke, that in Rome all those mischiefes were hatched, that are now spread through the world: and neuer shall Christian Princes haue loyall subiects,

iects, as long as seditious Masse-prieests are suffered to lurk within their kingdomes.

In countries subiect to y^e Pope, they count it a little fault to murder mē, & now frō thence are come certaine assassins, which for hire and by perswasions are induced to kill men. There also impositions are most common. The Popes themselves vse to drinke of poysoned cups, and that by the iust iudgement of God, seeing by the cup of their poysoned doctrine, according to the prophete Apoc. 17. they haue em-poysoned many Christian nations.

To conclude this large discourse, there is no state of men vnder the Popes iurisdiction, but it is growne to great dissolution and corruption of manners, and may be conuinc-ed of diuers sinnes and abominations by infinite witnesses and confessions if we would stand vpon it: but I will content my selfe with two or thre. Breidenbach in the histozie of his peregrination, speaketh generally and sayth, *Recessit lex à sacerdotibus &c.* that is, the law is departed from priests, iustice from princes, counsell from elders, good dealing from the people, loue from parents, reuerence from subiects, charitie from prelates, religion from Monkes, honestie from yong men, discipline from clerkes, learning from masters, study from schollers, equitie from Iudges, concord from citizens, feare from seruants, good fellowship from husbandmen, truth from merchants, valor from Noblemen, chastitie from virgins, humility from widowes, loue from married folks, patience from poore men. O time! o manners! And Walter Mapes that liued in the time of Henry the second, King of England, *Virtutes cunctæ (saith he) eniacent defunctæ*: All vertues lie now dead. Charitie is no where to be found. And againe, In truth I find that the whole Cleargy doth studie wickednesse and impietie, enuie reigneth, truth is exiled. The prelates are Lucifers heires. They being now aduanced tread downe others, blinde guides they are, and blinded with idolatrie of earthly things. Robert Bishop of Aquila in his Sermons, of which Sixtus Senensis maketh mention in the third booke of his Biblioth. sanct. speaketh thus to his countrie of Italic: *O Italia plange,*

ô Italia time, ô Italia caue, ne propter obstinationem tuam in te deseniatur ira Dei, &c. Tu in dies durior efficeris in peccatis, & malitia perseuerando. Funt iam ubique vsura publica, omnia sedata sunt spurcissimis vitijs carnis & ignominiosa Sodomie: superbia pomparum iam occupauit omnes ciuitates & terras, blasphemia Dei, periuria, mendacia, iniustitie, violentie, oppressiones pauperum & similia superabundant. O Italie (saith he) lament, ô Italie feare, ô Italie beware, lest for thy obstinacie the wrath of God waxe not cruell against thee, &c. Thou euery day art more and more hardened, perseuering in thy sinnes and maliciousnesse. Euery where men set vp banks of vsurie: all things are defiled with most foule vices of the flesh, and most shamefull sodomie. Pride in pompous shewes haue now filled cities and countries: blasphemies against God, periuries, lies, iniustice, violence, orpression of the poore, and such like vices do superabound. I would further insist vpon this argument, but that I referre diuers matters ouer to the second booke, where I shall haue occasion moze particularly to examine the good workes of Papists.

But the Church of England neither alloweth publike shewes, nor banks of vsurie, nor dispenseth with oathes of subiects to Princes, or alloweth periurie, nor shall Robert Parsons find such filthines and abominations among the professors of our religion, as are commonly practised by Popes, Cardinals, Basse-priests, Ponkes, Friars, and Puns, and their followers. All corruptions in doctrine concerning god workes are reformed, and diuers abuses concerning manners among the Papists taken away. The which seeing it proceeded wholly of that reformation of religion, which Quen Elizabeth of pious memorie wrought by her regall authozitie among vs, we are most gratefully to accept that worke, and by exercises of pietie and charity to indeuour to shew our selues not vnworthe either of our profession, or of so great a blessing.

Against this discourse Robert Parsons talketh very scornfully, and saith first, that the experience of the whole world will deny, that good workes are fruites of our religion. But

if he had bene well aduised, he would haue forbozne to talke of experience. For whosoener hath liued among those, that are of our religion, and among Papists also, must needs say, that the liues of Romanists are abhominable, offending in whozedome, Sodomie, periurie, vsurie and all impieties, and discharge vs deferring and abhorring those vices, and punishing them seuerely. Beside that, if he meant to winne credit, he would not talke of the whole world, being not able to name one honest man, that will iustifie that which he talketh.

Secondly, he saith, our best friends renounce our workes. And then alleageth an Epistle of Erasmus mentioned by Surius, & a Doctil of Luther, and a testimonie out of Aurifaber. But first Erasmus is none of our best friends, being in most points an aduersarie, and a professed Masse-priest. And if he were our friend, yet haue we no reason to beleue Surius a malicious enemy, and a base Honke, hired to speake lyes. Secondly, it is a ridiculous scolerie, where we dispute of the fruites of the Gospell in England in Queene Elizabeths dayes, to bring testimonies of Luther and Aurifaber, that were dead befoze her time, and speake of some of their countrie people. Thirdly, they speake not of the whole reformed Church in Germanie, but rather of some that albeit they disliked Poperie, yet did not sincerely embrace the truth. Finally, neither Luther nor Aurifaber doth charge his countrie people with such faults, as raigne among Papists. He must therfoze seek some witnesses that speake moze to purpose, and leaue his owne treasons, filthinesse, periurie, lying, gluttonie, and drunkennesse, befoze he talke of god workes.

Finally, he prattleth much concerning the merit of workes. But if he had bene vled according to his merits, then had the crowes long ere this eaten his carion flesh. He misliketh also, that we should giue a caueat, to auoide hypocriticall ostentation, albeit any man shold do god workes. But this caueat concerneth him but a litle, whose workes are most wicked and odious, his writings being nothing

but either lying and rayling libels, or ſond and trifling diſcourſes of points of ſuperſtition, and his practiſes tending all to murdering, empoſſoning, ſedition, warre, and bloudſhed.

CHAP. XII.

*Of temporall benefites enjoyed by Queene Elizabeths
moſt happie government.*

BEſide great ſucceſſe in affaires of the Church, God hath alſo bleſſed the people of England in civil matters, in regard that his name is truly called vpon by vs: fulfilling that in England which he promiſed to the keepers of his lawe by Moïſes. *Benedictus eris* (ſaith Moïſes) *ingrediens & egrediens*. Thou ſhalt be bleſſed in thy coming in, and going out. And againe, *Emittet Dominus benedictionem ſuper cellaria tua, & ſuper omnia opera manuum tuarum: benedicetq; tibi in terra quam acceperis*. That is: the Lord ſhall ſend his bleſſings vpon thy ſtore houſes, and vpon all the workes of thy hands, and ſhall bleſſe thee in the land, which thou ſhalt poſſeſſe. Firſt, by her happie entrance we were deliuered from the yoke of the Spaniards, and from ſubiectiō to ſozeraine nations. A bleſſing very great, and which is promiſed to the obſeruers of Gods holy lawes. The Lord (ſaith Moïſes) ſhall appoint thee for the head, and not for the taile, and thou ſhalt be aboue, and not vnder, if ſo be thou wilt hearken to the commandements of the Lord thy God, which I command thee this day. That is, God ſhall make thee commaund others, and not to be commaunded by others. Libertie is a gift little eſtimated, becauſe ſcarse men know not the miſeries of people ſubiect to ſozeraine Lords. But if men would conſider the difference of men ſcarse, and ſubiect to ſtrangers and tyrants, they would pzeferre nothing befoze it. *Pro libertate* (ſaith Tully) *vita periculo decertandum eſt*. For libertie we are to contend, albeit we ſhould hazard our liues. And againe, *Ita præclara eſt recuperatio libertatis, ut ne mors quidem ſit in libertate*

Deut. 28.

Deut. 28.

Philippic. 10.

Ibid.

bertate rependa, fugienda. So excellent is the recouerie of libertie, that we are not to doubt to lose our liues for the regaining thereof. Contrariwise, it is an indignitie not to be suffered by any Englishman honorably minded, y^e Spaniards should raigne ouer vs. The Spanish gouernment is very rigoious in Spaine: but in Flanders, Millan, Naples and the Indiaes the same is most tyzannicall and intolerable. Seeing then that by the happie entrance of Quene Elizabeth, the Spaniards lost their footing in England, which they had alreadie deuoured in their imagination, and both perfidious Marans, and the Popes bougerly Italians were turned out to seeke new countries, wherein to practise their fraud and crueltie: why do we not continually renew our thankesgiuing fo^r so great deliuerance?

Her Maiestie was alwaies desirous of peace, and neuer made warres against any, but being prouoked, and forced thereunto fo^r the defence of her estate and people. Yet neuer did she take armes in hand, but she returned with victorie. The French entring into Scotland, and by that meanes intending to trouble England, were forced to surrender Lieth, and with scozne to returne from whence they came. Upon which great securitie ensued to both the countries.

When the Nobilitie and people of Fraunce were oppressed by the Popes faction, that meant after they had atchieued their purpose there, to assaile vs in England, (as in diuers Treatises they haue declared) by her armes and mediation the Christians there obtained good conditions of peace, if the aduersaries perfidiously had not broken them. Both with forces in New-hauen, and by other meanes she was alwaies willing to succour that distressed people.

By her support fo^r the most part, the states of the lowe countries being in danger to be depriued of their libertie, priuiledges and lawes, and to be tyrannized by the Spaniards, haue long subsisted, and maintained themselves against most cruell enemies.

Anno Dom. 1588. that flete of Spaniards, which proudly they called the inuincible Armada, by her shippes through

Gods fauour was chased, dispersed and vanquished, and all the bzaggess of Spaniards and their assistants brought to nothing.

Not long after, when she saw, that to resist the enemies malice it was necessarie for her to follow the warres, she sent some forces to sea, which albeit not great nor competently provided, yet did they possesse the harbor of Coronna take the base towne, and defeat all the forces that were gathered against them at the bridge of Burgos. The same also entred Portugal, and had possessed it, if there had bene good correspondence. Sir Francis Drake with no great forces took S. Iago, S. Domingo, S. Augustine and Carthagea, and laid a plot to take a great part of the Indies from the Spaniard, but that he defended himselfe with bribes better then with shippes or armes, corrupting some that alwaies ouerthrew most traiterously all attempts against him.

At Caliz her Spanies souldiers burnt the kings state, took the towne, and had entred farther into the countrie, had not the Spaniard some as good friends in our armie, as the Quene.

Not long since the English together with the States souldiers ouerthrew the Cardinals armie betwene Newport and Ostend, to the vtter ouerthrow of the Cardinal, and the Spaniards in that countrie, if the victorie had bene pursued. And now albeit coldly pursued, yet hath it so broken his forces, that he hath lien idly ever since befoze Ostend, hoping rather by treatie, then by force to preuaile.

In Ireland the Lord Gray ouerthrew the Earle of Desmond, and cut the Italians and Spaniards, that kept the fort at Smerwike, in peeces. About y^e time also died Sanders the Popes Legate, and other traitors stirred vp to rebellion by the Pope and his agents.

Neither could D. Iuan d'Aquila keepe his footing in Kinsale, albeit he had with him many good souldiers and great advantages. Diuers times hath the Pope troubled her both in England and Ireland, stirring vp first the Earles of Westmerland and Northumberland, and then certaine rebels

bels in Norfolk, and afterward procuring diuers seditious fellowes in Ireland in hope of his blessing to rebel. But his blessings haue bene turned into cursings, and all his trecherous deuises haue come to nothing.

Finally, we find Gods promise to his people by Moyses Deut. 28. verified in her. For where he sayth, That God would make all his peoples enemies to fall down before them, we see that all the Quenes enemies fell before her, and that the more they maligned her, the more God advanced her. Such reputation she wan both with Christians and with Infidels, that all men had great respect vnto her, except such as maliciously oppugned her. The King of Poland and the Transiluanian haue receiued fauour of the Turk for her sake, and her friends great comfort in all their distresses.

Before the Quenes time the Pope claimed a great part in the gouernement of England, challenging power to make Ecclesiastical lawes, to send hither Legases, to ordaine and appoint Bishops, & in diuers cases to dispose of Ecclesiastical liuings, and those that possessed them. He did also leuie tenths and first frutes, and by procurations, licences and dispensations drew great summes of money out of the realme. In some cases he tooke vpon him to iudge the king, and to dispose of the crown of England. Whereof it followeth first, that the Kings of this land for some ages before King Henry the eight, were but halfe Kings, neither meddling with the externall gouernment of the Church, nor being authorized to rule their Cleargie, or to dispose of their liuings. Secondly, that they held that poze halfe of their kingdome, which remained at the Popes pleasure, and no farther, as appeared by the insolent dealing of the Pope with King Henry the second, and King Iohn, out of whose hands the Pope had almost wrested the scepter of their royall authoritie. But her Maiestie abolishing the vsurped power of the Pope, freed her selfe and her successors from his tyrannie, and restored that power and iurisdiction to the Crown, that was by his craft and fraudulent dealing long vsurped. She found that it belonged to godly kings to make

lawes for religion, to rule their subiects, to dispose of the affaires and goods of the Church according to right. So did Constantine the great, and other godly Emperors. So did Charles the great, and Lewes kings of France. So did Alfred and S. Edward Kings of England: as the lawes of the Code and Nouell constitutions, the constitutions of Charles and Lewes, and of the auncient Kings of England declare. Neither befoze Pope Heldebrand, or rather that firebrand of hell, did any Pope take vpon him to giue out lawes or decretals for the gouernement, either of the whole Church, or the Churches of other kingdoms. For this matter therfoze Quene Elizabeths name deserueth to be had in perpetuall remembrance, for that she freed her selfe and her subiects from the Popes wicked lawes and vsurpations, and restored the auncient priuiledges and dignities to the Crowne. The which had bene much in a man, but in a woman was much moze glorious.

With her also peace, which by the practises of the Spaniards had bene exiled to our losse and shame, returned again into this land. For finding this land at variance with France, and forsaken of Spaine, she found meanes to compound with France, and began to settle matters at home. According to the Prophets admonition, she sought peace and followed it. And such successe hath it pleased God to giue her, that although the Pope by diuers practises hath sought to raise discord and rebellion within England, yet mangre his head, we haue enioyed peace this fīue and fortye yeares to the great contentment of her subiects, and the wonderment of the world. For who wondzeth not that France and Flanders and other our neighbor countries being in a flame and the Pope desiring nothing moze then to set our country on fire, that the moderation of a woman should maintaine her State in peace, when great Kings could not keepe their State from being consumed with warres? How great this benefite is, both the commodities of peace and the miseries of warres may teach vs. *Et nomen pacis dulce est*, saith Tully, *& ipsa res salutaris*. The name of peace is sweete, and the thing

Psal. 34.

Philippic. 2.

it selfe safe and commodious. Neither doth a people more de-
 fire any thing then peace, as he saith in another place: and in
 peace not onely those to whom nature hath giuen sence, but
 also houses and fields seeme to reioyce. *Quid est tam populare
 ac pax? quam non modo ij quibus natura sensum dedit, sed etiam lecta
 atque agrilatori videntur?* Contrariwise, warres worke de-
 struction of men, cities, countries, and as Tully saith, haue
 vncertaine euent: and nothing is moze execrable then ciuill
 warres. Tully esteemeth him vnworthy to liue among men,
 that delighteth in ciuill discord and warre.

De leg. A-
 gran. contra
 Rull.

Philippic. 2.

Philippic. 3.

By meanes of long peace, this land is also growne to
 great wealth. The country is better cultivated, trade is
 much increased, all arts and occupations growne to grea-
 ter perfection then in time past. Noblemen and Gentlemen
 haue doubled their reuenues, Yeomen and Merchants as-
 pire to the degree of Gentlemen, and diuers men of occupa-
 tion do exceed men of their sort in former times. Whosoever
 compareth the common people of England with men of
 their qualitie in Spaine, Portugal and Italy, must needs con-
 fesse, that in wealth and meanes our country men do farre
 exceed them.

Finally, neuer was England so populous and strong in
 men, as in our late Quenes dayes. Spaine and most places
 of Italy seeme desolate in comparison. That these are great
 blessings, it cannot be denied. For God promiseth increase
 of substance, and men, to his people as a blessing, Deut. 28.
 Blessed shall be the fruit of thy body, (saith Moyses to the peo-
 ple of God) and the fruite of thy land, the fruite of thy cat-
 tell, the flockes of kine and sheepe. And the multiplication
 of Abrahams posteritie, Gen. 17. and in diuers other places
 was accounted to him as a great blessing.

Wherefore as oft as we looke backe to former times, we
 cannot chuse but call to mind those graces which we haue
 long enioyed by Quene Elizabeths meanes, and be thank-
 full vnto God for them. If any be either vnmindfull or vn-
 thankfull, if he be English, I doubt not but he will proue a
 traitor to his Prince and country: if a stranger, then he will

1. Encourtr.
cap. 11. nu 7.

shew himseffe an enemye. In the the first ranke I place Robert Parsons, in the second, certaine malicious Italian and Spanish Friers. But their discourses, wherein they would denigrate her glozie, are so fond and frinolous, that they do rather illustrate the same. To shew that her Maiestie had no power in fozeine countries, Parsons alleageeth, that since Calice was lost, we had not one foot of our owne beyond the seas. As if none could haue power or credite in fozeine parts, but such as haue cities and dominions of their owne beyond the seas, or as if it were not a signe of great power that her forces by sea and land haue alwayes bene able to bidle the ambitious aspires of the Spaniard, and the cruel rage of Antichrist, and that her authoritie hath swayed much in fozeine parts, both with friends and enemies. Again, that the English haue lost their footing beyond the seas, and were shamefully drinen out of Calice, which was reputed the key of the kingdome of France, and a doze whereby the Kings of England were wont to enter into that kingdome, it was not our fault, but of that vnfortunate woman Quene Mary, that lost all, and had no good successe in any thing, and of her butcherly Clergy, that were murdering of Christs lawibes at home, while fozeine enemies oppugned the state abroad, and would suffer no succor to be sent ouer in time.

He talketh also very idly of large Prouinces possessed by the English lining vnder popish religion, and of the losse we haue sustained by chaunge of our old mightie and honorable allies, as he calleth them. For the reliques of those large Prouinces were lost not by Quene Elizabeth, but by that unhappie woman Quene Mary, and her bloudy and butcherly priests. Moreover, if King Philip fell at variance with vs, the same was not the Quenes fault, that kept god correspondence with him, albeit he betrayed her to the French at her first comming to the crowne, and succored the rebels of the North anno 1569. and conspired with that louzie Frier Pius the fift to ouerthrow her. Neither haue we lost any thing, but rather gotten by his falling from vs, being

being vnited to the Low countries, and able to maister him at the sea, if the king of England will be pleased to follow his aduantage.

He chargeth her further with suppoztng rebels, heretikes, and Atheists, and obiecteth vnto her, familiaritie with the Turke. But neither shall this railing companion, and principall proctor of popish traitors, rebels, and atheists proue them rebels, whom she hath succoured: nor can the Spaniard iustly challenge her in this course, beginning himselfe first, and falling out with her for the Popes pleasure. As for that contract which her Maiestie had with the Turke, it was onely for trade of merchandise, as the articles will shew; and not for amitie. And yet if by this means she had any credit with the Turke, she vsed it to the good of Christians, as the Polonians and Transiluanians can testifie. But king Philip ended his warres with the Turke to fight against Christians. And therefore no maruell, if vpon his death bed he confessed, that he neuer reaped other fruite of his trauell and expence, but sorrow and losse.

To shew that peace was no ornament of Quene Elizabeths praise, he saith: we haue had more stirres within this seuentie yeares, then in a thousand yeares before. But he should haue spoken of tumults and stirres in her raigne: for that is the time we speake of. Again, he should haue declared, that these stirres haue proceeded from vs, and not from wicked Popes, that haue bene the firebrands to set all Christendome on a flame. For if by wicked Popes, and their agents, rebellions were stirred in Yorkshire and Lincolneshire in king Henry the eight his dayes, and in Cornewall and Deuonshire, and other places in the raigne of king Edward, and in the North, and Norfolk, and Ireland in Quene Elizabeths dayes; then are they to be charged for these disorders, and not we. But suppose great stirres had bene raised before Quene Elizabeths time; yet that was her commendation, rather then disgrace, that she was able notwithstanding the malice of traitorous Masse-priests, to gouerne her countries a long time peaceably, which her

1. Encont.
II. du. 5.

auncesfours could not.

He doth also talke very impudently of the patience of Papists: as if their mild and bearing natures, and not the Queens moderation, had bene cause of our long peace. But the stirring of the butcherly Prelates at the Quenes first coming to the Crown, the rebellion in the North, anno. 1569. the Dorsetshire stirres, the practices of Allan with the duke of Guise, of Allan, Englefield, and diuers other traitors, with the Pope and Spaniard for an inuasion, anno 1588. of Parsons and others 1597. the conspiracies first of Parrie, then of Throckmorton, then of Someruille and Arden, then of Ballard and Babington, and afterward of Lopez and Squire; and finally the massacres and bloudie warres in Fraunce and Flaunders do shew, that they neither are mild, nor patient, nor seek any thing else, but murder and bloudshed. If then any patience they haue had at any time, it is, as the French men say, the patience of Lombardes, that rest when they cannot moue stirres. Furthermoze it is apparant to the world, that the Quene was wholly resolu'd to follow peace, neuer taking armes, but when she was constrained, and refusing to accept of the Low countries offered into her hands, because she would not intricate her selfe with warres, albeit she might with great honour, and safety haue accepted them long before.

Having nothing to alleage against her Maiesties peaceable gouernement at home, he telleth vs, that she hath had almost perpetual warre with all our neighbours round about vs. But neither doth he speake truly, the attempts of Newhauen, and Lieth, being of short continuance, and her Maiestie not entring into the Low countries quarrell before the yeare 1586. For to purpose, our discourse concerning principally the Quenes peaceable gouernment at home. Beside this, the forces her Maiestie employed in the Lowe countries were so small, and the course so certaine, that the action doth scarce deserue the name of warres, being with so little trouble to our nation, and intended rather to resist a few cut-throates, that sought to murder men, then the ar-

mie

mie of a king, that sought with force to subdne a countrie by iust warres. As for the Spaniards (whom Parsons ridiculously calleth our surest allies, although they haue without cause dealt against vs, as perfidious enemies) they can not say, but the Quene dealt iustly defending her selfe against publike enemies, that sought her destruction, and the ouerthrow of her people.

To proue that the land hath not increased in wealth in the late Quenes time, he objecteth, that the Nobilitie and Gentry keepe not so great houses, nor families, as in times past. But the wittlesse fellow speaketh against himselfe. For the lesse is spent, the more remaineth. But that many are able to keepe as great houses as in time past, it cannot be denyed. Further if he knew the state of the countrie, he might know that many houses are built and kept, where in time past there was neither house-keeping nor house. He telleth vs further of tributes, and other duties. But his talking and dealing therein is but frivolous. For compare all that is paid in subsidies and other duties with former payments, yet is it not halfe of that, which was exacted by the Pope, and spent in superstition and baine deuises. But were our subsidies greater; yet being bestowed vpon our owne souldiers and people, the land is neuer a whit the poorer, but rather poorer men employed by those, that can well spare all which they giue, and more.

1. Encountr.
cap. 11.

Finally, he would insinuate, that increase of people is no blessing, seeing the Turkes by multitude of wiues haue many children, and holy Eunuches are commended that haue no children. He doth also vnder hand glance at the marriage of Ministers. But first, he denyeth that, which the spirit of God doth directly teach, viz. that children are the blessing of God, and that God did promise the multiplication of his seed to Abraham as a great blessing. Secondly, albeit particular men that keepe themselves chaste for the kingdome of heauen, are commended: yet that concerneth the lecherous and bougerly Masse priests and Monkes nothing, that rather forswear marriage, then keepe themselves

chast. Neither is that a commendation to a whole State or kingdome, if some liue chastly.

Thirdly, albeit Turkes haue many wiues: yet God doth not so blesse them with children, but that they are compelled to vse the children of Christians, and to exact a tribute of them. To conclude, this bastardly fellow sheweth himselfe to be past shame, to talke against mariage, when himselfe was begotten by a filthie priest, and his consozts wallow in all beastly abominations.

Wherefore let the aduersaries stoorme and rage as much as they list, yet will we say, and may say it most truly, that both the Church of God and the State hath receiued great blessings by Quene Elizabeths late happie gouernment. And if nothing else, yet the vaine opposition of enemies and traitors may perswade vs, that it is so. For not onely their mislikings do shew, that both the Church and State was well ordered, (for otherwise they would haue bene better pleased) but also their vaine ianglings and contradictions, they being not able to obiect any thing, which soundeth not to her Maiesties honour and high commendations, confirme the same.

CHAP. XIII.

Parsons his cursed talke of cursings of England by chaunge of Religion, and gouernment vnder Quene Elizabeth, examined.

Psal. 14.

The Prophet Dauid speaking of the foolish and wicked men of his time, saith, that their throate is an open sepulchre, and afterward, that their mouth is full of cursing and bitterness. The which we see verified in the Pope, and his impious sect. For their throates are wide as the grane, and swallow the wealth of Europe. They also degorge out of them all the wickednesse and villanie they can deuise against the godly. Pius Quintus and Sixtus Quintus accurse the Quene, Robert Parsons following their steppes railleth vpon

vpōn her in diuers libels. In his Warn-word that is a complement of his foolery, he sayth, We receiued no blessings by her, but rather cursings. Here therefore we are to answer the barking of this cursed hel-hound, and of his accursed companions.

In the first encounter of his Wardword p.4. he saith, We are deuided from the general body of catholickes in Christendome. But this should haue bene proued if he would haue any man to giue him credit. For we alleage, that the Papists, from whom we are deuided, are no Catholikes, beleeuing the new doctrines of the late conuenticles of Lateran, Constance, Florence & Trent, & other friers & priests, which neither were receiued of all men, nor in all times, nor in all places, which is the true proprietie of Catholicke doctrine. Next we offer to proue, that we are true Catholikes, seeing the doctrine of our faith is Apostolicall, and vniuersally approved of all true Christians, and for the most part confessed by the Papists, vntil of late time. If then this be a principall curse, to be deuided from Catholickes, then doth the same fall on Parsons his own head, and vpon his trecherous consort, and not vpon vs.

Secondly he saith, that we of England are deuided from Lutherans, Zuinglians, and Calvinists abroad, and from Puritanes & Brownists, and other like good fellows at home. But this common Jergon of Papists is already answered. For neither do we acknowledge the names of Lutherans, Zuinglians, and Calvinists, nor can he shew that the Church of England is deuided from the Churches of France, Germanie or Swizzerland, or that one Church oppugneth another. If any private man do maintaine private opinions in doctrine, as diuers Germanes, French, and English do, or else if there be any difference among vs concerning ceremonies and gouernment, that doth no more make a schisme in our church, then the diuers rites of Spanish, French, and Italians, and diuers opinions in al points of religion betwē old and new Romish Doctors, maketh a schisme in the Romish Church. For generally we all agree in substance of faith, & in rites &

ceremonies refer euery Church to their libertie. In England publikely there is moze vniformitie in doctrine, prayers & ceremonies, then in the Romish Church; albeit some priuat men, whom Parsons vseth to call Puritanes, dissent in some points. As among the Papists there are diuers that allow not all, which they hold commonly. But saith he in his Warne-word, *Encont. l. c. 15.* the French, Germanes and Scottish do not agree with the English in the rule of faith, as is proued in the foure, fise and sixe and sequent chapters. But if he had found any differences, he would not haue spared to set them down. In the chapters mentioned, he sheweth not that we differ in any article of faith, or substantiall point of religion, but rather in rites, ceremonies, and some diuers interpretations of some wordes of Scripture.

Thirdly, he would make his reader beleue, that we haue no certaintie in religion, and that as he sole-wisely imagineth, because we haue no certaine rule whereby to direct our consciences. And this he handleth both in his Wardword 1. *Encont.* and *Warnw. l. enc. c. 15. & 16.* and other places, skipping like an ape by an downe without rule, order or reason. But while he talketh of the rule of faith, he is direct contrary to himselfe. For in his *Wardw. p. 6.* he sayth, that the vniuersal Church was the direct rule and squire which we ought to follow, and in the *Warnw. Enc. l. c. 15. m. 10.* he teacheth, that it is the summe and corpes of Christian doctrine deliuered at the beginning by the miracles and preachings of the Apostles. Where I omit to tell Robert Parsons, that it is absurd to make the same thing to be a rule and a squire, the rule being direct, and the squire being square. It is also ridiculous, though I do not tell him of it, to say that Christs doctrine was deliuered by miracles: for it was deliuered by writing and preaching, and confirmed by miracles. But I cannot forbear to tell him, that there is great difference betwene the Catholike Church and the Catholike doctrine. How then can these two make one rule? Next he taketh exception to my wordes, where I say that the Church of England hath a certaine rule to follow in matters of faith, as if the

the canon of scriptures, and those conclusions which are to be drawne out of them, were no certaine rule: or else as if traditions, that are no where certainly described or set downe, were a moze certaine and authentickall rule then scriptures, and necessary deductions out of them.

Fourthly he giueth out, that we despaire of all certaine Warnw. 1. en-
cont. cap. 17. rule or meane to trie the truth: which is a most desperate and

impudent kind of dealing. For directly I told him before, and now I tell him againe, that our rule is most certaine, being nothing else but the canonicall Scriptures, and the conclusions necessary drawne out of them. May this rule may in part be confirmed by Parsons his owne confession. For if the corps of Christian doctrine preached by the Apostles be the rule of faith, as he saith VWarnw. 1. encont. c. 15. where are we to find it but in holy Scriptures? He holdeth percase that it is to be found in the Popes bosome. But if he say so in schooles, he shal not want a greater plaudit then he had, when hauing ended his comickall dealings in Bayliol colledge, he was rung and hissed out of the house. For who knoweth not, that scabs and villany are rather to be found in the Popes bosome, then any corpses of Apostolicall doctrine: for that is very rife with them. With the corpses of Apostolicall doctrine the Italian atheisticall Popes are little acquainted.

We tel him further, y for trial of any point of doctrine we are not to run to the Popes sea, which is as much able to resolve vs, as his close schoole; but to the word of God reuealed in Scriptures, and if there be any difference about a place of Scriptures, we are then to compare the same with other places, to search the resolutions of Councils, of auncient and later fathers, of the Church of England and learned men. Provided alwayes that nothing be receiued as a ground of faith, which is not to be deduced out of y word of God. Whether then S. Augustine, or Hierome, or Ambrose, or Luther, or Calvin, or any preacher among vs bring vs the word of God, it is to be receiued. But if they teach without that, we are not necessarily to credit them, nor to beleue

them in grounds of faith.

Out of the Scriptures we learne, that Christ hath giuen some Apostles, some Prophets, some Euangelists, some pastors and teachers; albeit all particular matters are not precisely set downe. So likewise we are taught that these words, this is my body, are most true, & that the sacramēt is Christs body in a myserie or sacramentally, albeit how the Sacrament is called Christs body there may be some differences. Likewise out of Scripture we are taught, that the King is the most principall man in his Realme, and not to be subiect to any other in externall gouernement, albeit euery one perceiue vnderstandeth not the seuerall points of his supreme authoritie. These differences therefore notwithstanding, our rule of faith is most certaine.

Fiftly he would insinuate, that as vertue, housekeeping, & true dealing is much decayed, since her Maiestie came to the crowne, so pride in apparel, gluttony, drunkenness, lechery, swearing and other vices are much increased. But the man should shew that these vertues are decayed, and vices increased in men that are truly of our Religion. If he say so, then let him name the men that are guiltie of these faults. If the men that are guiltie be Papists, that for the most part are knowne to be carnall and cruel, and most vitious, he striketh himselfe and not vs. If they be Atheists or hypocrites, then his allegation maketh not to purpose. This I will speake to his teeth, that if our Ministry be no more honest and vertuous, then the Popes, Cardinals, Priests, and Masse-priests, and our true professors then zealous Papists, it were pitie they should liue on the face of the earth. Some proofes I haue brought before, and more I shall alleage hereafter. Let Parsons do the like against vs, and leaue his hypocriticall ostentation, and generall declamation, that maketh men rather to wonder at his impudency, then to beleue that he dealeth truly or sincerely.

Sixthly, he very impudently imputeth all the troubles, wars and calamities that haue happened in Scotland, Ireland, Flanders & France, to alteration in Religion, and would lay

lay the blame wholly vpon vs. But if he looke into their immediate causes; he shall find, that the mint of this money was the Popes consistorie, and that he and his agents are the onely firebrands of all mischief. In Ireland, Gregorie the thirtieth stirred by rebellion by the traitor Saunders his legate: in England Pius Quintus by his agent Ridolphi and by Morlon his messenger moued the two Charles to rise in the North, Anno 1569. The same Pope animated the Spanish King to make warres against the Quene of England, and against them of the Low countries. The same Pope sent not onely his agents, to stirre the French, but ayded them both with men and money. Gregorie the thirtieth likewise sent ayde to Irish rebels. The wars of Germanie were enflamed by that butcherly Pope Paule the third. To make short, all massacres, trecheries, warres and troubles haue wholly proceeded from their malice against the truth. If the Pope and his adherents therefore haue bene troubled, so was Herode and all Ierusalem with him at the birth of Christ. If they blame vs for their troubles, so did the Pagans impute all their troubles to Christians, and their religion. But the true cause was not religion, but the hatred of impious Papists against religion.

Finally, he saith, that if her Maiestie had not altered religion, then her kingdome had bene flourishing and secure, and that she would haue had issue, and her succession certaine, and continued in friendship with the Pope, and auncient confederates, and neither had wars abroad, nor treason at home: and insinuateth, that by reason of alteration of religion all is fallen out contrarie. But if Wil Sommer had wistten this discourse, he could neuer haue spoken moze foolishly, nor impertinently. For first I haue shewed, that the state of the kingdome for diuers respects was neuer moze flourishing. Secondly, if any danger hanged ouer our heads, the same might easily be auoyded, if lawes had bene executed against traitors. Thirdly, it is now apparant to the world, that want of issue in her Maiestie hath not hurt vs,

God sending vs so gracious and magnanimous a king. Fourthly his royall Maiestie succeding in her throne hath declared, that she wanted no succession. The same act also sheweth, that Parsons and all his consortes are a packe of false Prophets. Parsons his booke of succession doth also declare him to be a false traitor. Fifthly, it is a ridiculous thing to tell vs of union with the Pope, and his mediation of peace. For there ought to be no agrément betwene Christians and Antichrist. Here the Poddie will scorne, that his holy Father should be called Antichrist. But let him answer my reasons in my fifth booke *De Pont. Rom.* against Bellarmine; and then let him scorne, while his heart break. Sixthly, we haue so litle losse by breaking with the Spanish king, that all men of knowledge pray, that either he may chaunge his former courses, or that the warres may still continue. Finally, this land hath no reason, either to feare forraine warres, or domesticall treasons, vnlesse we will vn couple the Popes hounds, that come hither to teare the kings Maiestie and State in peeces: which I hope he and his Councell of State will looke vnto.

Whether then we looke into the Church, or the State; we must needs say, that Quene Elizabeths raigne was most happie. And that so much the rather, for that all her aduersaries wit and malice doth not affoord any one sound argument, that doth any way sound to her disgrace. Robert Parsons hath long barked in vaine against her proceedings. But he should remember, that the end of mad barking cures, is beating, if not hanging.

The



The second Booke, shewing the
miserable estate of Papists both in En-
gland vnder Q. Mary, and elswhere vnder the

Popes irreligious tyrannie, weakly defended by

N. D. in a lewd Libel intituled the

WARNE-WORD.

The Preface to the second Booke.



HE nature of man being subiect to change,
 it is no maruell (good Christian Reader) if
 naturally all men desire change. But that such
 as professe religion, and haue experience in
 the world, should desire to change for the
 worse, and seeke from libertie and peace, to
 returne to miserable captiuitie and slauerie, vnder the grie-
 uous yoke of popish gouernment, it seemeth to me not onely
 strange, but also repugnant to the rules of religion and reason.
Stand fast (saith the Apostle) *in the libertie, wherewith Christ Gal. 5.*
hath made vs free, and be not intangled againe with the yoke of
bondage. And Tully would haue men contend for libertie vnto Philip.
the death. The poore slaue in *Plautus* could say, *that all men*
had rather be free then bond. *Omnēs profectō* (saith he) *liberi li-*
bentius sumus, quā seruimus. Yet such is the ouerthwart hu- In Capt.
 mour of some men, that rather then they will continue long in
 one, and the selfe same settled state, will not doubt to hazard
 their life and libertie, vpon hope of better happe in a new go-
 uernment. The children of Israel had not long continued in
 the wildernesse, after their wonderfull deliuerance out of *E-*
gypt, but they began to murmure vpon the first pinch of hun-
 ger. *And all the congregation of the sonnes of Israel* (saith the

Scripture) murmured against *Moyſes* and *Aaron* in the wilderness, and the ſonnes of *Iſrael* ſaid vnto them, would to God we had died by the hand of God in the land of *Egypt*. So much it grieved them, to remember their bellies, which were wont to be filled in *Egypt*, not remembering the ſlauerie wherein they once liued, nor the land whereto they were going.

So likewise ſome there are among vs, that not knowing, or not remembering the grieuances of the popiſh gouernment, nor wel conſidering their preſent freedome, and happie ſtate, looke backe to *Rome*, and the Popes golden promiſes, and rather will venture their ſoules and bodies, then ſtill enioy that libertie and freedome, which they haue receiued from their auncſtors. Of this ſort are firſt a ſort of rinegued *Engliſh* fugitiues, that runne to the Pope and *Spaniard*, and are by them perſwaded to become ſacrificing Priests and traitors, and ſecondly ſuch, as are ſeduced by them, all of them drinking of the golden cuppe of the whoore of *Babylon*, and as if they had drunke of *Circes* cuppe, from men being transformed into beaſts, and brutiſh Papiſtes.

Wherefore to reclaime theſe haggard *Engliſh* if it be poſſible, and to ſtay the ſtirring humours of others,, as I haue in the former Treatiſe recounted diuers excellent graces beſtowed vpon our countrie and nation, by meanes of the pious and proſperous gouernment of our late Queene, that broke down the altars of *Baal*, and eſtabliſhed *Chriſts* true religion among vs; ſo now in the Diſcourſe enſuing I purpoſe by Gods grace to enter into a due conſideration of the calamities and miſeries, wherto our natiõ was ſubiect during the raigñ of Queene *Marie*, and whereto all Papiſts liuing vnder the Popes iuriſdiction are ordinarily ſubiect. Wherein that I may proceede more perſpicuouſly, firſt I will ſpeak of matters of the Church, and then of matters of ciuill pollicie: and that firſt as they concerne the King, and next as they concerne his people.

Now becauſe *Robert Parſons* according to his beſt ſkill in deuoureth to aduance popiſh gouernment, I haue thought it not amiſſe now and then, as the courſe of my Diſcourſe carieth me, to enterlace his idle arguments, and to refute them.

Not

Not that I suppose any man of reason will giue credit to such a lying companion, that shutting his eyes against light, commaundeth his tongue to walke and talke against all truth, but that by his trifling obiections you may perceiue our plaine dealing, and his parasiticall and palpable glosing. I may well say of this wicked Atheists wranglings, as *Origen* sayd of *Celsus* in his discourse against Christian Religion: *Non est periculum, ut eis subuertatur ullus fidelium. Absit enim ut inueniatur aliquis in charitate Dei, qua est per Christum Iesum tam frigidus, ut Celsi verbis, aut similibus dimoneatur à proposito.* There is no danger, least any faithfull man be overthrowne by them. God forbid that any should be so cold in the loue of God, which is through *Christ Iesus*, that he should be disturned from his godly purpose by *Parsons* his wrangling Wardwords and Warne-words, or by such friuolous deuises of any of his consorts. But as the Apostle sayth, *All haue not faith.* And many want both the loue of God, and the loue they ought to beare to their Prince and countrey. Against these I dispute, and for those I labour that persist in their first loue. Marke therefore, I pray you, the ignorance of *Papists* in matters of Religion, the falshood and absurdities of their doctrine, the burthensome and grieuous tyrannie of the Pope; and then iudge without partialitie, whether the same be not like the captiuitie of *Babylon*, and darknesse of *Egypt*, out of which all true

Lib. 7. contra
Celsum.

Christians ought to desire to be deliuered. God
graunt all men grace to see it, and
auoyde it.

CHAP. I.

*Of the ignorance both of the Clergie and Laitie of England
in matters of Religion in Q. Maries time, and generally
of Masse-priests and their followers at all
times, and in all places.*



Before I enter to discourse of Religion, first I am to shew the misery of Papists, that for the most part liued in time past, and yet liue without the knowledge of Religion. Say diuers of the Masse-priests and common people were ignorant and de- uoyd of all good learning and knowledge. The ignorance of priests and people in the dayes of Iohn Peccham Arch- bishop of Canterbury, may appeare in that he beginneth his prouinciall constitution with *ignorantia Sacerdotum*; and teacheth them the articles of the Creed, and how to handle the sacrament of the altar, shewing them, that the wine giuen to the communicants in lesser churches, was not consecrate, and that they were not too much to break the sacrament with their teeth (percase for hurting of it) but to sup it vp. *Instrumant eodem*, (saith he *c. altissimus, consil. de sum. trinit.*) *sumptum ore sacramentum non nimis dentibus comminuere, sed tritum modice sorbere perfecte*. O miserable men, that were taught to sup the sacrament like an oyster! And why might they not as well be taught to eate wine, as to sup bread?

*Cignorantia,
de sum. Trin.*

Note that this
is a common
text among
the Papists.

The same man in the chapter *Ignorantia sacerdotum de of- ficio Archipresbyteri*, thinketh it sufficient for priests to teach by themselves, or by others, and that once euey quarter, the articles of the Creed, the ten commaundements, the two commaundements of the Gospell, (for this fellow scarce beleued that the loue of God or his neighboz, was commaunded in the mozell law) the seuen workes of mercie, the seuen deadly sinnes, the seuen principall vertues, and seuen sacraments. And what was this quarter teaching? forsooth nothing else but the

the construing or expounding of these things in English, as the text saith, *Abſque cuiuslibet ſubtilitatis textura fantaſtica*, without any fantaſticall patcherie of ſcholaſticall ſubtilties. For that ordinarily theſe ſellowes were wont to talke of logical and philoſophicall queſtions, tending rather to the ſubuerſion, then the edification of the hearers. Now what learning I pray you was required to turne the Creed and ten commaundements into English?

Biſhop Walter alſo in his prouinciall conſtitutions, teacheth his prieſts what to beleue of confirmation and extreme vnction: which argueth great rudeneſſe in his diſciples.

In Quene Maries dayes it was thought ſufficient for prieſts to reade Latine: not one among twentie vnderſtood Latine. Bonner in the firſt conuocation in Quene Maries dayes, in his oration in praiſe of prieſthod, told the prieſts that they were creators of their Maker: yet few of them could conſtrue the canon, and few of them vnderſtood it. Their groſſe ignoſance is yet freſh in memorie.

The Germaines complaine, that Biſhops aduanced vnlearned idiots, vnfit, vile and ridiculous ſellowes to the function of prieſthod. *Episcopi (ſay they) ſapenumero indoctos, idiotas, inhabiles, vilesq; ac ludicras perſonas ad ſacerdotij functionem ordinant.* Neither may we thinke they ſpoke this of malice. The Biſhop of Chems ſaith, the people is ſeduced by blind guides which are ignorant idiots, preſumptuous, couetous, hypocrits, ſymoniacall and luxurious perſons. Again he ſaith, that Biſhops admit men vnworthy to charges, without all choiſe or due examination. *Indignos beneficiatos admittunt, abſque omni delectu, & debita examinatione inſtituunt.*

Grauam. 47.

Onus Eccles.
cap. 23.

Ibidem.

Venalitate curie Romanae (ſaith one) inaniter praeficiuntur leuones, coqui, ſtabularij aquorum, & pueri. Through the briberie of the court of Rome, bawdes, cookes, horſekeepers, and children are preferred to gouernement in the Church.

Aureū ſpecu-
lū in Antilog.

Aluarus Pelagius lib. 2. de planct. eccles. art. 20. ſheweth, that the Biſhops of Spaine deale no better then others, ordaining men vnlearned and vnworthy, and indiſcreetly committing

charge of soules to men vn sufficient. *Episcopi alicui nepotulo suo,* (saith he) *committunt multa millia animarum, cui non committerent duo pira.* Bishops commit many thousand soules to some litle nephew (or bastard) of theirs, to whom (if they did right) they would not commit two peares. How learned the priests were, we may imagine, when few of them could well say their Masse, and few vnderstand it. We may see in the cap. *retulerunt. dist. 4. de consecrat.* that some could not rehearse the wordes of baptisme, but said *In nomine patris, & filia, & spiritus sancta.* Platina wondzeth at the ignorance of the priests in matters of Religion. Speaking of priests in Marcellino: *Quanta ignoratio* (saith he) *cum scripsimus, tum doctrine Christianae?*

Neither may we maruell at the ignorance of meane priests, when the Popes themselves are vtterly vnlearned. Laziardus writing of Gregory the sixth, *Epist. cap. 183.* hath these wordes: *Vt dictum est, alium cum esset rudis literarum, secum consecrari fecit:* He made another to be consecrated with him, being himselfe void of learning. *Constat plures Papas* (saith Alphonsus *a castro lib. 1. aduer. (haeres.) adeo illiteratos esse ut grammaticam penitus ignorent:* He confesseth that some Popes are so vnlearned, that they are vtterly ignorant of grammar. And that may be exemplified by Iulius the second, that for fiat said *fiatur*, and by other Popes. Paul the second, and Iulius the third and diuers others are by their owne friends reported to haue bin but simple clerks. Felin in *c. si quando. de rescriptis*, saith, that the Pope cannot be deposed for want of learning. *Papa propter defectum literaturae non potest deponi.*

But were they learned, yet vnlesse they be learned in holy Scriptures, and teach their flockes committed vnto them, their learning is to the people vnprofitable. For like idle shepheards they do nothing, but possesse the rōme and places of shepheards. The Popes, albeit they claime the title of vniuersall Bishops, teach none, hauing contrary to the example of Peter and other Bishops of Rome giuen ouer the office of feeding and teaching, and now onely famishing and destroying the Lambes of Christ. *Rapis & depredaris*

a me

à me innumerabiles animas (saith Christ to the Pope in Brigits reuelations) *nam quasi omnes qui veniunt ad curiam tuam mittis in gehennam ignis, ex eo quod non diligenter attendis ea quæ pertinent ad curiam meam. Quia tu es Prælati & Pastor cuiusque mearum, ideo culpa tua est, quod non discretè consideras ea, quæ ad spirituales salutem earum sunt faciendæ & corrigendæ.* That is, I thou doest rauish and take from me innumerable soules: for thou sendest to hel almost al that come vnto thy court, because thou attendest not those things that belong to my court. Because thou art a prolate and a shepheard of my sheepe, therefore it is thy fault that thou doest not discretely the things that for their soules health are to be done and performed. And againe:

Papa qui clamare deberet (saith Brigit) *venite & inuenietis requiem animarum vestrarum, clamat, venite & videte me in pompa & ambitione plusquam Salomonem. Venite ad curiam meam, & exhaurite bursas vestras, & inuenietis perditionem animarum vestrarum.* The Pope which ought to crie, Come and you shall find rest to your soules, cryeth, come and see me aduanced in pomp and ambition aboute Salomon. Come vnto my court, and emptie your purses, and you shall find the destruction of your soules. Occham in the second booke of the first part of his Dialogue, confesseth the ignorance and vnskilfulnesse of Popes in Scriptures, and sayth, that no Popes since Innocent the thirds time were excellent in the knowledge of them. 6. Brig 96.

Few Popes studie the law of God, many studie the lawes of men, some study neither, but giue themselves to woꝝloly delights. *Quotidie perstreperunt in palatio leges,* (saith Bernard) *Lib. 1. de conf. Iustiniani, non Domini.* Dayly lawes sound in thy pällace, *lib.* but the lawes of Emperors, not of the Lord. But now it is far woꝝse. For neither law noꝝ reason is there to be heard, but all is gouerned by the Popes will. As it not then a ridiculous thing, that the Pope should be called y^e chiefe pastor, that seeth not all, and that he should be made the chiefe Iudge, that in matters of faith hath neither learning noꝝ iudgement?

Likewise the Cardinals, popish Bishops, and prelates are both vnlearned and negligent. For their learning I re-

fer my self to experience, and to diuers histories that record their notorious ignorance. Their defect in preaching is notoriously knowne. There be few of them, but would take great scozne of it. So far are they departed from the steps of their auncesters. Lois Merfilius an Augustinian Frier, as sayth Poggius, being asked what the two points of a Bishops miter signified, answered, the old and new testament. Being asked further, what the two strops meane that hang downe from the miter on the Bishops backe, said, that the Bishops knew neither old nor new testament. *In ore Episcoporum* (saith he that wrote the treatise titled *Onus Ecclesie, est lex vanitatis pro lege veritatis*: The law of vanitie is in the mouth of Bishops in stead of the law of truth. They should build the Church of God, but as Brigit saith, they build the diuel two cities. Catherine of Siena cap. 129. saith, that vnprofitable pastors do not driue the woolues from the sheepe: for that they want the dog of conscience, and staffe of iustice, she saith also, that they feed not their sheepe in the pastures of saluation, nor leade them the way of truth. *Quid hodie erant Episcopi*, (saith the Cardinall of Arles in the meeting at Basil) *nisi umbra quadā? Quid plus eis restabat quam baculus & mitra?* What are Bishops of our time, but shadowes? What remaineth to them more then a staffe and a miter? If any be more studious then other, yet it is not in Scriptures, but in laws, and matters of state and storie.

a Brig 10.

Syluius de
gestis concil.
Basil lib. i.

The Masse priests in time past vsed not to studie Scriptures, nor to preach. It was sufficient for them, either by themselves or by others, to expound in English the Creed & Law and some few things more, and that onely at foure times in the yeare, as appeareth by the chapter *Ignorantia sacerdotum, de officio Archipresbyteri* in our prouinciall constitutions. Now to do this, litle learning was required, and lesse vnderstanding. Clerkes (saith Math. Paris in the life of VWilliam the Conqueror) were then so vnlearned, that those that vnderstood grammer were a wonderment to their fellows. *Adeo literatura carebant, ut ceteris esset stupori qui grammaticam didicisset.*

The

The Friers were then the onely preachers, vpon whose teaching the edification of the popish Church wholly relied, vnlesse percase some will suppose that faith may come by gazing on the priest at Masse, or on the crucifixe and dumb images, which as the prophet saith, are teachers of vanity. But these friers were for the most part vnlearned, as the sermons of Menot, Maillard, Bromeyard & others wil testify. Secondly, they preached onely in Aduent and Lent, & some few extraordinary times. And thirdly, the ground of their sermons were either fables or else philosophicall positions, or idle questions litle tending to edification, or matters for their owne profit. And finally, they came without lawfull mission, to teach lies rather then the truth, to destroy rather then to build, to make a schisme and diuision, rather then to reduce men to loue, vnitie and concord.

Dante sheweth, that the friers of his time wrested scriptures, and litle regarded them. *Quando e posposta la diuina scrittura, & quando e torta.* Again he sayth, they desired their owne glorie, and preached their owne inuentions, hiding the Gospell in silence. Ca. 29. parad.

*Per apparer ciascun s'ingegna, & face
Sue inuentioni, & quelle son trascorse
Da predicatori e' l'auangelio si tace.*

He telleth vs, that they tel fables, and feede ignorant and simple people with wind.

*No ha in Fiorenza tanti Lupi & Bindi,
Quante si fatte fauole per anno
In pergamo si gridan quinci & quindi
Si che le pecorelle che non sanno,
Tornan dal pasco pasciute di vento.*

Agnellus generall of the Dinozites, hearing the Doctors dispute whether this proposition, there is a God, be true, ex- Chronic. Ci-
claimed against this maner of dealing, and detested such tizens, Long.

Cornelius Agrippa speaking of schoule doctors, sayth, that De vanit. sci-
for the Gospel and the word of God, they preach meeke toyes ent. c. de The-
and humane words, preaching a new gospel, and adulterating olog. scholast.

the word of God. *Pro Euangelij & pro verbo Dei meras nugas, & humana verba crepant, prædicantes euangelium, adulterantes verbum Dei.*

Likewise doth Orthuinus Gratus in *Præfat. ante lib. Petri de Alliac. de reform. Eccles.* speake against scholasticall Diuinitie, saying, that the same is ingenious to lay burthens on mens soules, and againe cunning in deuising excuses for sinne. *Est ingeniosa cum ad aggravandas conscientias, tum rursus ad innuendæ excusationes in peccatis multo solertissima.*

Robertus Gallus vii. 34. saith, that the Friers preaching idle and curious questions, were designed by a vision, wherein a man appeared loaden with bread, but gnawing a long stone with a snakes head appearing at either end. Which resemblance is not altogether vnfit, seeing those that leaue the instructions of Scripture to scanne such endlesse questions, leaue bread to gnaw a stone, being in the end stung with their owne curiositie.

Seeing then that the preaching of popish Doctors is so mixed with idle tales, endlesse questions, and philosophicall discourses; what profit can thereof redound to the people of God? *Quid Athenis & Hierosolymis?* (saith Tertullian de præscript. aduers. hæret.) *quid Academia & Ecclesia?* What concord is there betweene Athens and Hierusalem? betweene Philosophers schooles, and the Church?

Decret. 6. 36.

Cardinall Prat Archbishop, as he calleth himselfe, of Sens in Fraunce in his visitation made a law against such preachers, as like vile buffons rehearsed ridiculous old wiuers tales to moue their auditorie to laughter; which sheweth that this was wont to be a common fault. Their preaching was also very contentious, and full of quarrels, one calling another hereticke, schismaticke, sacrilegious, false Prophet, and rauening wolfe; and endeuouring to proue the same by Scriptures and arguments; as appeareth by the testimonie of the Waldenses in their confession to Ladislaus.

Vbertinus affirmeth, that the locustes mentioned in the Apocalypse of S. Iohn, do signifie the begging Friars, because they are scurrilous, and light skip-iackes, liue carnally,
and

and gnaw the Scriptures. *Quia scurriles, leues, volatiles, carnalēs, rodentes sacras literas.*

Commission for their preaching these Friars can shew none. The Apostle, where he talketh of pastozs and teachers, and other Ministers of the Gospell, leaueth no room for such vermine. The Doctozs of Paris say, that Friars come without canonicall mission, that they preach against the truth of Scripture, that they bragge of their knowledge, and preach for gaine. How then is it like, that such fellows can build the Church of God? Can we loke for truth at the hands of false Prophets, or edification by them that come without calling? In the prophesie of Hildegardis we reade, that the principall studie and indonour of these false teachers shall be to resist true teachers, and to bring them to the slaughter by their intelligence with great men.

Schol. Paris.
apud Matth.
Paris.

Seeing then the Papists haue no other teachers, then these false Apostles, or rather seducers, and heare nothing but tales and idle questions; it is not possible they should profit by such Sermons. Much lesse therefore is it likely they should grow in knowledge, seeing neither their leaders are desirous to teach them, nor they to learne of their teachers.

Linwood speaking of the articles of the Cræde, saith, It is sufficient for lay and simple men to beleue them with an implicit faith, that is, to beleue as the Catholike Church doth beleue them. *Alijs (saith he) qui sunt simplices, vel laici sufficit, quod credant eos (scil. Articulos fidei) implicite, id est, sicut docet & credit sancta Ecclesia catholica.* He saith also, that such knowledge is sufficient for Clerkes, that haue no meanes to maintaine themselues at schoole, as some suppose. But suppose they could say the articles of faith, and beleue them, and the rest which Peccham in the constitution, *ignorantia de officio Archiepiscop.* doth require at their hands; yet should they be very ignozant. For a man may beleue, as the Church beleueth, and yet know nothing, nor be able to answer to any point of faith.

C. ignorantia
de lum. Trin.
in Gloss.

Thomas Aquinas 2. 2. q. 2. art. 6. compareth Gods pro-

ple to asses, and their teachers to oren, holding, that it is sufficient for them in matters of faith to adhere to their superiors, because it is said, Iob 1. *Quod bones arabant, & asina pascebantur iuxta eos.* Whereby it appeareth, he requireth no great knowledge at lay mens hands, but would haue them belæue, as their teachers do, without further enquiring. He fetcheth his pzoofe out of Gregorie. But whence soeuer he draweth it, he vseth Gods people very rudely, that compareth them to asses and oren. Yet thus much I am content to yeld, that the Masse-priests and their followers are like oren and asses firmly linked together by the Popes colwheards and muleters, soz the diuell their maisters ser- uice.

The same man 2. 2. q. 2. art. 5. teacheth, that lay men are to belæue all the articles of the Creed, and no more, *explicitè.* The which is no point of deep learning, & yet his scholar Siluester in sum. in verb. fides 6. will not allow so much, saying, that it is not necessarie for a lay man to beleue all the articles of the faith, but as much as is sufficient to direct vs to the last end. *Nec tamen necesse est cuiuslibet, (saith he) explicitè credere omnes articulos fidei, sed quantum sufficit ad dirigendum in vltimum finem.*

Apud Siluest.
in verb. fides.

The authoz of *Summa Rosella* saith, that it is sufficient for simple people, and percase for lay men comming to yeares and discretion, to beleue, that God is a rewarder of all good, and a punisher of all euill. And that other articles are to be belæued *implicitè*, that is, belæuing all to be true, which the catholike Church teacheth. *Simplicibus & fortè omnibus laicis discernentibus & adultis sufficit credere Deum esse premiatorem bonorum omnium, & omnium malorum puniorem: alios autem articulos sufficit credere implicitè, credendo scil. verum, quicquid Ecclesia catholica docet.* But beside that this is an argument to pzooue the aduersaries allowance of the peoples extreme ignorance, it is false and blasphemous to say, that any man may be saued without notice oz belæuing in Christ, as the authoz of *Summa Rosella* his words imply.

Loth the Pope is, that the people should know too much:
and

and therefore he forbiddeth Scriptures to be either translated, or read in vulgar tongues without licence. In publike Liturgies it is not the fashion of Papists, to suffer the people to heare Scriptures read in vulgar tongues.

The Papists also that vnderstand not Latine pray with their lippes, but not with their vnderstanding and spirit. For the Popes pleasure is, that the publike Liturgie of the Church shall not be read in vulgar tongues: whereupon the people must needs grow dull and ignozant. Iohn Bille in prolog. lib. de diuin. offic. complaineth of this abuse. *Quid nostris temporibus est agendum*, saith he, speaking of reading of Latin seruice, *vbi nullus vel rarus reperitur legens vel audies, qui intelligat, videns vel agens, qui animaduertat? iam videtur impletum quod à Propheta dicitur: Et erit sacerdos quasi de populo vnus.* He saith, that there are few or none, that reade or heare, that do vnderstand or marke what is read or heard: and that the saying of the Prophet is fulfilled: That the priest shall be like one of the people.

Costerus saith, That God and the Saints vnderstand all languages, and therefore, that it is sufficient, if the people pray in Latine. Which as it is blasphemous, making Saints present in all places, so it is an argument, that he requirereth litle vnderstanding in the people.

Hosius commendeth the Coliars saith, that could not tell one article of his beleefe, but onely answered, that he beleeued as the Church beleeueth; which is an argument, first of the commendation of ignozance among the Papists, next of Hosius his blasphemie, that would haue a man saued, beleuing as doth the Catholike church, albeit he beleued, or knew nothing of Christ Iesus.

Seeing then the Papists require so litle knowledge in the people, and will not suffer them, either to pray, or to haue Scriptures read publikely in vulgar tongues, and preach so seldome and so leudly; is it likely that they should proue great clearkes?

Furthermoze, the Priests in England were commaunded to teach the people the worship of the crosse, of images,

In Enchirid.
c. de precib.
Laa recitand.

In confess.
Petrk.

of reliques, and how farre the same reacheth, as appeareth by B. Arundels pꝛouinciall constitution beginning *nullus de hereticis.*

They were also taught, what manner of men were S. Austin of Canterburie, S. Bernac, S. Dunstane, and such good fellowes. And were wont to heare many good tales of the miracles of S. Audrey, and S. Cuthburge, and other the Saints. But all this tended litle to instruction in faith, or refoꝛmation in manners.

Finally, in stead of true doctrine they were taught the traditions of men concerning woꝛship of Saints, crosses, images, reliques, fasting on Saints Vigils, pilgrimages, indulgences, purgatorie and such like. *Petrus de Alliac lib. de reform. Ecclesia,* writeth, That Apocryphall Scriptures, and new hymnes, and prayers, and other voluntarie nouelties should not be read in churches: *Quod in huiusmodi festis Scriptura Apocrypha, aut hymnorum, vel orationes, seu alie voluntarie nouitates non legerentur:* but he pꝛeuailed not. Nay further, they do not onely teach false doctrines and Apocryphall nouelties, but also most wickedly rehearsing the commaundments, they haue left out the second commaundment that concerneth woꝛship of images, albeit S. Augustine *quest. ex vet. test. 7.* do set it downe foꝛ a distinct commaundment from the first.

Being then taught very litle truth, and much falshood, it must needs follow, that the Papists were in time past very ignozant; and that Iohn Billet in *prolog. de diuin. off.* plainly confesseth. Experience also teacheth the same, and manifestly sheweth that they scarce vnderstood any article of the Creed. A certaine Italian being asked not many yeares since by his confessor in Rome, whether he belæued the holy Trinitie: answered, yea. Being further demaunded, what the Trinitie was: VVhat (said he) but our Lord God, and our Lady, and you our masters the priests and Friers? They are so brutish, that they verily belæue that images walke and talke, and haue life. Certaine parishioners of a village not farre from Florence coming to the citie to bespeake a Crucifixe

Crucifixe, the caruer seeing the simplicitie of the men asked them, whether they would haue one aliuē or dead. The parties after some deliberation answered, they wold haue a crucifixe aliuē. For (said they) if the parish like him not, we will kill him, and so ridde our hands of him.

Most of them beleue the lyes and fables, that Priests tell them out of their legends. And those are the best part of their knowledge. A poxe countrie man of ours beleued, y^e S. Tinnoc of Portlemouth in Deuon was a god guardian of shepe: and therefore offered euery yeare a fleece. On a time passing ouer the water at Salcomb with his offering, and being in danger, vowed, if he escaped to offer his horse, which he did, and the Saint with god glō and a becke accepted him. But not being able well to returne on foote, he prayed he might buy his horse of the Saint. The priest was the broker and made the bargaine, but it was so hard, that the poxe man said, he was a god keeper of shepe, but a cut-throate Saint to deale withall in buying and selling.

Commonly they neither vnderstood what they prayed, nor what was said in the Church, neither do they now vnderstand much more, albeit the Priests in their new and false Catechismes endeavour to teach them somewhat.

If men will not beleue experience, yet let them reade what Friars themselves in their Sermons, and what others say in their writings. Vincentius in his treatise *De fine mundi*, speaking of the people of his time, saith: *Predicationes non audiunt, articulos fidei nesciunt*. They heare not sermons, they know not the articles of the faith.

Robertus Gallus in his 32. vision saith, that all children (except a few) shall depart from their fathers, leauing the examples and admonitions of their elders, and that worldly minds shall remaine vnder counterfeit religion. *Apostat abunt filij omnes, exceptis paucis, a patribus suis, relinquentesq; vitas & monita maiorum suorum; & sub palliata religione seculares animi permanebunt.*

Brigit in her reuelations saith, That the works and words of Christ were so neglected, that few thought of them, or re- 3. Brigit. 15.

membred them. *Opera & verba Christi sunt adeo neglecta, ut iam pauci ea recolant.*

De authorit.
Eccles.

Hosius disputing against Brentius telleth vs of a Coliar, that could answer nothing of his faith, but that he belæued as the Church belæued.

We may therefore assure our selues, that the apostacie spoken of by the Apostle, 1. Tim. 4. is plainly seene in the Romish church, and that the smoke, that ascended out of the bottomelesse pit, like the smoke of a fornace, and darkened the Sunne and the ayre, as we may reade Apocalypse 9. was nothing else but the errors and ignozance of Papists, that couered Christian religion, and obscured the face of the Church. Of this defection and darknesse Robertus Galus doth speake in his visions ca. 3. shewing, that the church should be ouerwhelmed with this darknesse, and that the same should arise out of the Church. *Egressa est (saith he) caligo illa ab Ecclesia.*

Onus Eccles.
cap. 19.

Sol (saith another) *qui est spiritualis potentatus factus est niger, quia non serenum cœlum, sed tetrum infernum aperit. Propterea peruersus Pontifex nuncupatur Angelus abyssi.* The Sunne which is the spirituall power was made blacke, because he (the Pope) openeth not the cleare heauen, but blacke hell. Therefore a peruerse Pope is called the Angell of the bottomelesse pit. And againe: the seate of the beast, that is, the malignant Church, is in the court of Rome, whose kingdome is darke.

Francis Petrarch in his seuenteenth Epistle describing the court of Rome: *Nulla ibi lux (saith he) nullus dux, nullus index anfractuum, sed caligo undique & ubique confusio, ne parum vera sit Babylon, ac perplexitas mira, utque Lucani verbis vitæ, nox ingens scelerum, tenebrosa inquam, & æterna nox expers siderum & aurora nescia, tum profunda & ingens ælæum opacitas.* There is no light there, no guide, no leader in turnings, but darknesse round about, and confusion euery where, lest it should not seeme to be true Babylon, wonderfull perplexitie, and to vse Lucans words, a great night of abhominable sins, I say, a darke and continuall night, without star-light, or glimmering

mering of morning twilight, and a deepe and continuall obscuritie of mens actions.

Most miserable therefore, and calamitous is the state of the Papists. For if eternall life consist in the knowledge of God, and Christ Iesus, as himselfe teacheth vs, Ioh. 17. what hope can they haue, that are ignozant of God and godlinesse, of Christ, and Christs true religion? If they liue in darknesse, and without light, that want the light of Gods word; then is the darknesse of poperie great, where publike prayers, and Scriptures read publikely are kept vnder the couer of strange tongues, as a candle vnder a bushell. If the people of God were led away captiue, for that they wanted knowledge, as it is, Isa. 5. what possibilitie haue the Papists to free themselves from the captiuitie of the diuell and Antichrist, that are ignozant of religion, and led by the noses by impostors, and false teachers suborned by Antichrist? Finally, if the people perish, where there is no prophesying, as we reade Prouerb. 29. then are the Papists in a most fearefull and damnable state, among whom the word of God is not sincerely preached, and to whom wicked Masse-priests and friars for the word of God preach humane deuises and lyes. The very heathen vnderstood, that the knowledge of God was the beginning, the cause, and rule of humane happinesse. *ἀρχὴ καὶ αἰτία καὶ κανὼν ἡθῆς* (saith Pythagoras) *τὰς ἀρθραμίας ἰουδαϊσμοῦ καὶ τοῦ βίου, καὶ ἡμετέρας* Apud Sto-
ιστοῦς. If then they vnderstand not their miserie, that want the knowledge of God; they are moze ignozant and lesse excusable then heathen people.

Against this assertion, I doubt not but Robert Parsons will take exception, who in his Wardw. pag. 12. saith, when he heareth vs but once to mention the ignozance of Quene Marias times. But the matter is too manifest for him to face out with bigge words. He telleth vs of Tostal, Watson, Christophorson, Fecknam, Gardiner and White. But neither was the learning of these men extraordinary, as some of their doings yet extant declare, nor was their learning great in the true knowledge of diuinity. For was

this a good consequence, these men were learned, therfore the people were also learned. For these men seldome preached, and but to few, and to very litle edification. We adbeth therfore in the Warn-word 2. Encountr. cap. 6. that the learning and skill of Doctors and teachers maketh the people intelligent and skilfull. But that is, where they teach and instruct the people, which these did not. There also he telleth vs, that in other countries the common people, yea children and babes are able to answer in Christian religion. But first this concerneth times past nothing. And next this fashion of catechizing is but in few places exercised, and by the Iebustites in imitation of true teachers. For so the diuels ministers imitate Christs Apostles. Thirdly, the Catechisme of Papists is nothing, but the Creede, the Pater noster, the Law, and seuen Sacraments, as Bellannine deuised his doctrine in his Italian Catechisme: and of Aue Maria, and other deuises, as other Catechismes shew. Fourthly, there is much mixture of ceremonies and false doctrine. Finally, the Italians and Spaniards are litle wiser for this catechizing.

We telleth vs also in his Wardw. p. 12. of the profound learning of the schol-doctors in Spaine and Italic, and saith, We dare not once appeare to dispute with them. But neither maketh the skill of the diuers sects of Friars for the Priests or the people, that are not taught by them. For is their learning skill in Scriptures or Fathers, which few of them reade, as appeareth by the confession of Ferdinand Vellofillo in his pzeface vpon his aduertences on the Doctors. For are there so many learned, as is pretended. True it is, that they are now moze diligent, then they were in time past, but it is rather to suppress truth, then to teach truth. For they teach seldome, and talke of vaine speculations, and desire nothing, but that the people should be ignorant in Gods word: which popish ignorance is now almost as much in Italic and Spaine, as in time past. God enlighten those nations, and make them once see the truth, and vnderstand their ignorance.

CHAP. II.

Of the common workes of Papists.

But may our aduersaries say, albeit in time past men were not so learned; yet they liued better then men of our times. And true it is that S. Augustine saith, That men vnlearned earnestly contend for heauen, while learned men without vnderstanding wallow in flesh and blood: if we vnderstand it of those that onely had learned Christ Iesus and him crucified, and were vnskillfull in other matters; and not of those rude and ignozant people, that albeit cunning in wooldly affaires, were notwithstanding vtterly ignozant of Christ Iesus. Wherefoze as we haue before pzooued the Papists to be commonly most ignozant of diuine matters, so now we will briefly touch their liues and actions, to see if their manners coꝛrespond with their skill. And the rather I follow this course, foꝛ that Schoppius telleth vs of their bzaue woꝛkes done in the times of lubileys, and Robert Parsons is euer talking of god woꝛkes, as if that were the pꝛoper possession of his consoꝛts. Wherein I would not haue any to thinke that when I name Papists, I meane to speake against all our foꝛefathers (who indeed positiuely held not all points of popery, but rather pꝛofessed Chꝛistianitie positiuely, albeit they did not resolutely denie popish errors) but onely such as are the chiefe founders, teachers, and maintainers of popish Religion, and which with great zeale persecute all that resist it, oꝛ refuse it.

De indulgen.

These fellows therefore, I say, haue no cause to gloꝛie oꝛ boast of their woꝛkes. Foꝛ whether we loke into the diuerſitie of times oꝛ states of men, oꝛ else consider euery vertue and god woꝛke by it selfe, oꝛ loke into the countries dꝛowned in Popery; I doubt not but we shall find the zelators and chiefe pillars of popery very defectiue, and no way answerable to the commendation which their hired Pꝛoctors do commonly giue them.

For the times befoze the yeare of our Lord 1500, I haue already alleaged the testimonies of Brigit, Petrarch, Catherine of Siena, Boccace, Breidenbach, Hugetin, Robertus Gallus, Math. Paris, and diuers others: vnto which I will adde the testimonie of Platina, Vſpergenſis and VVernerus.

In Marcellino I need not ſay (ſaith Platina) how exceſſiue the couetouſneſſe of Priests is, and of thoſe eſpecially that are in principal places, nor how great is their luſt, ambition, pompe, pride, ſloth, ignorance of themſelues, and of Chriſtian doctrine, how corrupt their religion is, and rather diſſembled then true, and how corrupt are their manners, in prophane men, whom they call ſecular, to be deteſted, ſeeing they offend ſo openly and publickly, as if they ſought praiſe hereby. **He ſaith**, their vices were ſo increaſed, that they ſeemed ſcarce to leaue any place for Gods mercie. And in Gregory the fourth, *In omnem luxum & libidinem ſe effundit Eccleſiaſticus ordo*: The Clergie (ſayth he) doth run headlong into all luxuriousneſſe and luſt. **If then the people follow ſuch guides, we may well imagine in what termes the Church ſtood in his time.** Then began miſchiefes to be multiplied, ſaith Vſpergenſis, there ſprang vp hatred, deceits, & treaſons. *Heu, heu, Domine Deus,* (ſaith Wernerus) *quomodo obſcuratum eſt aurum, mutatus eſt color optimus! qualia contigiffe circa hac tempora, etiam in Eccleſia & ſede Apoſtolica, quam vsque huc tanto zelo, cuſtodiniſti, legimus ſcandala! quales contentiones & emulationes, ſecta, inuidia, ambitiones, intruſiones, perſecutiones! ô tempus peſſimum, in quo defecit ſanctus, & diminutæ ſunt veritates à filiis hominum!* Alas, alas, O Lord God, how is our gold obſcured! how is the good colour (or ſtate of things) changed! what ſcandals do we reade to haue happened about theſe times in the Church and Apoſtolicke ſee, which hitherto thou haſt with ſuch zeale preferred! what contentions and emulationes, ſects, enuies, ambitions, intruſions and perſecutions! ô moſt wicked time, in which holy men are failed, and truth diminished from the ſons of men! **He ſayth alſo, that about one thouſand yeares after Chriſt,** Chriſtian ſaith began to faile, and that men gaue themſelues to ſoothſaying and witchcraft.

The

The wickednesse and p[ro]fanenesse of latter times, and of times present, the Papists themselues must needes acknowledge. And yet because Robert Parsons thinketh so well of his conso[rt]s, I would haue him to turne backe to that which is said already. Let him also reade that which followeth out of later w[ri]ters.

Apud plerosque religionis nostrae primores (saith Iohn Picus of Mirandula) ad quorum exemplum In orat. ad Leon. 10.

componi atque formari plebs ignara debuisset, aut nullus, aut certe exiguus Dei cultus, nulla bene viuendi ratio atque institutio, nullus pudor, nulla modestia. Insuperbia vel in odium, vel in gratiam declinauit; pietas penè in superstitionem procubuit, palamq[ue] omnibus in hominum ordinibus peccatur, sic ut saepenumero virtus probis viris vitio vertatur, vitia loco virtutum honorari soleant, ab his qui suorum criminum quasi septa, & tanquam mœnia, & inauditam petulantiam, & diuturnitatem impunitatem esse putauerunt. Amongst the most of the principal men of our religion, saith he, after whose example the ignorant sort of people ought to conforme themselues, there is either none, or but litle religion, no order or institution of good liuing, no shame, no modestie. Iustice inclineth to hatred or fauor, godlinesse is almost ouerthrowne by superstition, and al states of men do sin publicly, and in such sort, that oftentimes vertue is a reproch to honest men, and vices are honored for vertues, of those who haue thought vnusual insolencie, continuance and impunitie, to be the walles and defences of their crimes. Afterward he taxeth the luxuriousnesse of all estates, the furiousnesse of lustes, the ambition and couetousnesse and superstition of the Cleargie.

Baptista of Mantua w[ri]ting to Leo, hath these words:

Sancte pater, succurre Leo, res publica Christi

Lib. fast. 4.

Labitur, egrotatq[ue] fides iam proxima morti.

That is, Help holy father Leo, the Christian common wealth is falling, and religion is sicke, and at the point of death.

Marcellus Palingenius in his booke to Hercules Duke of Ferrara, complaineth of a generall co[r]ruptio[n] in the wo[r]ld.

Paling. Virgo

Imo libenter, saith he,

*Destinam hunc mundum innumerisq[ue] refferum
Fraudibus atque dolis, incestibus atque rapinis,*

*Est ubi nulla fides, pietas ubi nulla, nec ulla
Iustitia, & pax, & requies, ubi crimina regnant
Omnia.*

That is, Willingly I leaue this world, full of innumerable fraudes, deceits, incests, rapines, where there is no true dealing, no pietie, iustice, peace or rest, and where all sinnes reigne. And againe:

Et rura & silua infames, vrbs quaeque lupanar.

Both cuntries & woods are infamous, euery citie is now a bordel. If we consider the Popes, although they be called most holy, yet nothing can be deuised moze wicked & flagitious. Sabinian that followed Gregory the first, went about to abrogate all his acts. His life was blameable (as saith Werner) and his end fearefull. Of Constantine the second, he saith, that he gouerned with great scandall, and was the fift infamous Pope. Not long after succeeded Iohn the eight, or as some count the ninth, that played the harlot being Pope, and died in trauell of childbirth: a matter most infamous, and not to be excused with words, or any impudent deniall of Iebusites. Platina in the life of Sergius the third, speaking of diuers Popes about those times: *Hi verò largitione (saith he) & ambitione pontificatum quarētes, & adepti posthabito diuino cultu inimicitias non secus ac sanctissimi quidam tyranni inter se exercebant suas voluptates postea securius expleturi, cum nullibi extarent, qui eorum vitia coercerent.* **That is,** These men seeking the popedom by bribery and ambition, and hauing gotten the same, neglecting the seruice of God, did prosecute their enemies no otherwise then most cruell tyrants, purposing afterward to satisfie their pleasures, when there was none to correct or controule them.

VVernerus of Iohn the twelfth saith, that he was *totus lubricus*, that is, wholly giuen to lust. Platina accoꝛdeth with him in the mans faults, though he reckon him the thirtieth. Both agree, that he was slain of the diuel. In the life of Greg. the sixth, Platina calleth 3. Popes, three most foule monsters.

Beno, Platina and others testifie, that Siluester the second and Benedict the ninth were Magicians, and gaue them
selus

selues ouer to serue the diuell.

Of Gregorie the seuenth, not onely Beno the Cardinall, but also diuers others report that he was a Necromancer, a murderer, a bloudie and cruell man. The Councell of Brixia deposed him as a notorious necromancer, possessed with a diabolicall spirit, and an apostate from the faith.

After the times of Gregorie the seuenth, the Popes neuer ceased to trouble Christendome, vntill such time, as they had ouerthrowne the Romaine Empire, and made way for the Turke, and dissolved all good orders both concerning religion and iustice.

He that continueth the storie of Vrspergensis saith, that Clement the fifth was a notorious fornicator. *Hic, ut habet Chronicon Hermanni, (saith he) fuit publicus fornicator.*

Matteo Villani in his historie lib. 3. cap. 29. witnesseth against Clement the first, that he kept the Countesse of Turenna, and made no conscience of the shame of the Church. *Della vergogna della sancta Chiesa non si fece coscienza.*

John the 23. was an incestuous person, a Sodomite and a most abominable atheist, that beleueed not the immortalitye of the soule, as was proued in the conuenticle of Constance. The articles and proofes are yet to be read in the acts of that assembly, and reported by Peter Crabbe. Sixtus the fourth passed Nero the tyrant in all crueltie and villanie.

*Gaude prisce Nero (saith one) vincit te crimine Sixtus,
Hic scelus omne clauditur, & vitium.*

Of Innocentius the eight the common report went, that he begot of diuers women fixeene bastards, eight males, and so many of the female kind.

Oelo nocens pueros genuit (saith Marullus) totidemq; puellas.

Hunc merito poterit dicere Romam patrem.

He was otherwise giuen to gluttonie, auarice, idlenesse, and all filchinesse, as Marullus recozeth:

Spurcities, gula, auaritia atque ignavia deses,

Hoc Octaue iacent, quo tegeris, tumulto, saith he.

Yet none of the rest may seeme to compare with Alexander the sixth, whether we respect beastly life, or impious infideli-

tie. He wasted the world, (as one saith of him) ouerthrew law and religion,

*Orbem rapinis, ferro & igne funditus
vastauit, hausit, eruit.*

*Humana iura, nec minus caelestia,
ipsosq; sustulit Deos.*

He had secret intelligence with the Turke, set Italie on a flame, by empoysenment and practise tooke away mens liues, and beside harlots, of whom he begot diuers children, he abused his owne daughter Lucretia, as diuers Historians report.

Such as these were, we find that Leo the tenth, Clement the seuenth, Paule the third, Iulius the third, Pius the fourth, and the rest, haue bene accompted, that is, men without religion or honestie. What Clement the eight now is, Rome knoweth, and his decayed ioynts speake. Therfore doth Brigit bzing in Christ speaking to the Pope and saying, Why dost thou hate me? why is thy boldnesse and presumption so great? For so indeed they liue, not as if they were ignorant of Christ, but as if they did deadly hate him.

The Cardinals, which are the Popes assistants, would be loth to shame their holy Father, and creatoꝝ the Pope. And therefore albeit he excell others, yet these sometimes excell him in all licentiousnesse and loosenesse of life. The Cardinall Pietro Aldobrandini, and S. George, and Detti, the present Popes minions I hope will say for me. To leaue them to their friends. and to their owne consciences, let vs looke backe to the Cardinals made by Clement the sixt, Mattheo Villani in his third booke, cap. 39. signifieth, they had neither learning, nor honestie. Sixtus quartus his nephew Petrus Riarius died young spent with pleasures. *Obijt, voluptatibus confectus*, saith Onuphrius. His excesse in gluttonie and venerie by his owne friends was much noted and spoken of. Farnesius prostituted his sister to Alexander the sixt for a Cardinals hat. Neither was he more infamous for bauderie, then for lecherie, crueltie, and unkind dealing with his kinred.

The

The Cardinall of Valentia killed his owne brother and threw him into the riuer of Tiber: and after ward being called Cæsar Borgia proued the most infamous monster, where of there is any recozd in histories. *Innocentius de monte* that was Iulius the thirds Ganymedes, was made Cardinall for a reward. What maner of men Hippolito de Medici, and the young Cardinals made by Leo the tenth were, let the stories report. Brigit saith, that sometime iustice dwelt in Rome, but now her princes were murtherers. And 4. Brigit 3. Brigit. 21.
49. *Cardinales extenti, & effusi sunt ad omnem superbiam, cupiditatem, & delectamentum carnis.* That is: Cardinals are excessive in all pride, couetousnesse, and delights of the flesh. Aluarus Pelagius, lib. 2. de planctu Eccles. art. 16. speaking of Cardinals, saith: That in riches they are increased, but much diminished in pietie. *Aucta est possessio, diminuta religio.*

The Prelates, Bishops, Friars, and Purses, follow the steppes of their leaders. Aluarus Pelagius hauing rechecked by many faults of popish Bishops, knowne to the world, as admitting men unworthie, vsing negligence in their calling, wanting knowledge, and such like, he saith, they offend priuily, yet so as it may be easily seene, in vncleanesse of life, simonie, fraud, pride, couetousnesse, and that they are not ashamed. Nay he saith, they haue a whores forehead, and declare their sinnes like Sodome, *In occulto peccant per suas immunditias, & Simoniacas pactiones, fraudes, superbias, & inuidias, & auaritias, quæ tamen à plerisque sciuntur.* *Nullam habent verecundiam aliqui ex eis, sed nec de eis in quibus publicè delinquant.* Imò in peccatis gloriari videntur, unde frons meretricis facta est eis. Nec de peccatis erubescunt, & peccatum suum sicut Sodoma prædicauerunt. Lib. 2. de planctu Eccles. art. 10.

The militarie orders of knights professing religion, as he saith, tread their obseruances vnder foot with their fleshly liuing, and serue the flesh rather then Christ Iesus. Monkes degenerate from their auncestors, conspire, wander, contend, liue dissolutely. Priests liue incontinently, giue themselves to witchcraft, intangle themselves in worldly affaires. *Contra sanctam castitatem, quam Domino promiserunt, (saith he) sic effen-* Ibid. art. 23. Art. 25. Ibid. art. 17.

dunt continuè, etiam publicè, præter ea nefandissima, quæ in occulto perpetrant, quod nec charta reciperent, nec calamus possit exarare. No bookes (saith he) can containe, nor pen describe the vn-speakable abominations which they commit.

Lib. 1. de
planctu Ec-
clesiæ.

3. Brigit 10.

Speaking of lawyers, souldiers, merchants, husbandmen, men and women he doth reckon by such impieties, blasphemies, witcheries, filthinesse and abominations, fraudes, oppreſſions and other faults, that it seemeth impossible among the Gentils and Turkes to find worse men.

With him Brigit also concurrerh, charging the Gouernors of the Church with thre notorious vices, that is, whoredome, auarice, and prodigalitie. *Tria facinora exercent Ecclesia prouisores, (saith Brigit) in carne vitam meretricalem habent. Secundo sunt insatiabiles similes voragini maris ad cupiditatem pecunia. Tertio, bona irrationabiliter, & prodigaliter, sicut torrens impetu suo aquam fundens, pro superbia largiuntur. She saith also, that as they ride great horses, so the diuell rideth them, striking their breasts with his heeles. Supra colla Prælatorum, qui pro vanâ gloria magnos equos ascendunt, sedent Diaboli, & suis calcibus pectora eorum impellunt.*

Catherine of Siena cap. 125. saith, that religious men, pretend Angels life, but for the most part are worse then diuels. *Religiosi collocati sunt in religione, velut Angeli, sed quamplurimi sunt demonibus deteriores. And againe: religious men are made the diuels instruments corrupting religion within themselves, and among their brethren, and without among lay men.*

1. Brigit 41.

Of lay men Brigit giueth no more commendation, then of the rest. Lay men (saith she) in Baptisme and other Sacraments promise to serue God, but now they are departed from God, as if they were ignorant of him. The word of God they mocke, and Gods workes account as vanitie: they say Gods commaundements are too grieuous, they breake their word and their oathes, they haue left God, and ioyned them selues to the diuell, they seeke their owne things, and not those which are Gods. *Laicus dedit fidem in baptismo, ac in susceptione aliorum Sacramentorum promisit se Deo seruiturum: nunc autem discessit à Deo, quasi ignorans Deum: verba sacra habet pro ludibrio,*

ludibrio, opera diuina pro vanitate, mandata Dei ait sibi nimis grania, factus est fidei & promissi iuramenti violator, deuelinquit Deū, & associant se diabolo, propriam laudem querit, & que sua non que Dei sunt.

Mantuan speaking of Masse-priests, sayth, that shepheards Alphon. lib. 6
hate their flocks and care not to feed them, but to sheare them and mocke them being so spoyled, *Pastores odere pecus, nec pascere curant, sed tondere greges, pecorūq; illudere tonso.* And in his thirde booke of Calamities, he saith, they are filthy, incestuous, and hated of God.

*Inuis superis, fœdâq; libidine olentes,
Hec frustra incestis iterant sacra orgia dextris.*

Religious men also, as he saith, haue wooluish hearts, Lib. 3. calam.
and are defiled with great crimes.

*Quinim molli sub vellere fraudes (sayth he)
Mente lycaonias seruant, & crimine sordent.*

Palingenius telleth vs, that if we meane to keep our houses Leo.
vndefiled, we must auoid Monks, Friars and al maner of Masse priests: he saith that there is no greater plague, that they are the scumme of the people, a fountain of foolery, a sink of sin, wolues clothed in lambes skins, seruing God for hire, and not for religion, that they deceiue simple men vnder a false colour of religion, and vnder the shadow of religiō commit an infinit number of wicked acts and villanies, Finally, that they are robbers, adulterers, bougrers, and slaues of gluttony and luxuriouseffe.

*Sed tna (saith he) precipuè non intret limina quisquam
Frater vel monachus, vel quauis lege sacerdos.
Hos fuge. Pestis enim nulla immanior. Hi sunt
Fax hominum, fons stultitiæ, sentina malorum,
Agnorum sub pelle lupi, mercede colentes,
Non pietate Deum, falsa sub imagine recti
Decipiunt stolidos, ac religionis in umbra
Mille actus vetitos, & mille piacula condunt,
Raptores, mæchi, puerorum corruptores;
Luxuria atque gula famuli.*

And this may be verified by the filthy lines of the Masse priests in England, which enter into no house, but leane a filthy sauoz of their villanie behind them, neither sparing

the god wife, no: the god mans daughters, no: the seruants of the house, as partly the diuers confessions of the priests themselues & of parties abused, and partly the depositions of witnesses and recozds do proue: of which I wold set down some here, but that I wold not blemish any that is repentant, no: touch the reputatiō of any simple Papist, but where I am v2ged.

The same man doth say further, that al is ful of errors, fooleries and flagitious crimes.

Virgo.

Hinc tanta errorum scabies (saith he) tot stultitiarum Colluuijs, hinc & tot millia flagitiorum.

But if Papists do so many god wo2kes, as Parsons pretendeth; let vs see what they are, and in what places they are done. First, wo2kes of true and sincere religion they care not for. The Popes giue ouer teaching, and busie themselues not much with praying. They persecute such as profess religion, and will not suffer the vulgar sort to vnderstand what they pray, commanding them to pray publicly in tongues not vnderstood.

Pontifices nunc bella inuuant (saith Palingenius) sunt cetera nuga, Nec precepta patrum, nec Christi dogmata curant.

Prelates now delight in warre, other things they esteeme as toys, they neither regard the precepts of their fathers, nor Christs Religion.

Justice is slowly administred among them: for the Pope easily dispenseth with the breach of all Ecclesiasticall laws, and giueth absolution for most hainous sinnes befoze, and sometime without all satisfaction. Vrspergenis speaking of the dayes of Innocent the third, *Exaltatum est cornu (saith he) iniquitatis*: The horne of iniquitie is exalted. He sheweth also, that then iustice was sold for money. In time past (saith Brigitt) iustice dwelt in Rome, and her princes were studious of peace, but now all is turned into drosse, and her princes are murtherers.

3. Brig. 27.

Cant. 107.

Neither do they so many almes deedes, or deale so bountifullly, that they need much to brag of their liberalitie. Petrarch doth call Rome couetous Babylon: and sayth, that couetousnesse

couetousnesse raigneth there. *Multo aq̄uanimius ferunt millium animarum iacturam (saith Clemangis) quam decem solidorum:* Epist. 19. sine
 They had rather lose ten thousand soules, then ten shillings. De corrupt. Eccles. stat.

But percase by reason of their solemne vowes they are chaste and continent. Alas there is nothing inoze sensuall and luxurious. *Quis non mechatur?* (saith Palingenius, speaking of the Romish brichast Cleargie) that is, Who doth not offend in luxuriousnesse? Huldricus doth shew, that this for swearing of marriage is cause of great vncleanenesse. Pelagius lib. 2. de planct. Eccles. art. 27. saith, that by reason of priests vowes and licentiousnesse, almost halfe the people in Spaine are bastards. Speaking of priests, *Nimis incontinenter viuunt* (saith he) *atque vinam nunquam continentiam promississent, maxime Hispani & regnicole, in quibus provincijs in paucis maiori numero sunt filij laicorum, quam clericorum.* This I cite at large for the honoz of bastard Parsons, that is so well affected to some old bastard Spaniards. In Ep. ad Nic.

Truth is no friend to such lying companions. VVhat truth can be there (saith Petrarch) where all is so full of lyes? He excepteth not the secret places of Churches, the seates of iustice, nor the Popes throne. *Quis vsquam* (saith he) *vero locus, ubi omnia mendacys plena sunt?* For their fraud and lies, Palingenius calleth priests and friers impostors and crafty foxes. Epist. 16. sine nom.

*Hos impostores igitur, vulpesq̄, dolosas
 Pelle procul.*

Neither can we commend them much for their clemency, albeit their Popes sometimes affect the name and title of Clement. For they prosecute their enemies as cruelly, as euer did tyrants, as Platina saith in Sergio. 3. they torment poore simple Chyistians, that touch their abuses and massacre them. They are red with the blood of saints.

Finally, neither vertue nor pietie sheweth it selfe in any of their actions. What are then the good works that our aduersaries so much commend in them selues? Forsooth pilgrimages to Rome, oblations to saints, almes giuen to sturdie Friers & Monks, building of Seminaries for rebellious youths,

eating of fish and toadstooles, and muscles on fasting dayes, vowing of virginitie and single life, whipping a mans selfe, doing penance by a Proctor, praying to Saints, hearing of Masses, and such like. Nay they accompt it meritorious, to massacre Christian Princes and others, when the Pope doth excommunicate them. But part of these woorkes are flagitious, part superstitious, none good. If then they alledge vs not their good woorkes and proue them, their glozy and boasting of their woorkes will proue vaine and odious.

Lib. Calam. 3. Finally, they must shew vs, where these woorkes are done, for which the Papists looke to merit eternall life, and by which they claime iustification. If they say at Rome, as no doubt they will, calling the same the holy citie, then we shall wonder at their impudencie. For that citie both in regard of Priests, and people, of all others is knowne to be most flagitious. Peters pallace (saith Mantuan) is polluted, and rotten with luxuriousnesse.

————— *Petriq, domus polluta fluenti
Marcescit luxu.*

And againe:

*Sanctus ager scurris, venerabilis ara Cynedis
Seruit, venerande diuum Ganymedibus ades.*

Capricorn. The same man (lib. 4. fastorum) telleth Leo the tenth, that he was to refozme thre things: first, the bloudie broiles of Italie: secondly, the payson of the court of Rome that infected all countries: and thirdly, the abuses of religion, that was much oppressed. The manners of Italie, Robert Bishop of Aquila rehearseth. The sinnes of Rome are noted by Petrarch in his Sonnets beginning: *Fiamma dal cielo, and Lanara Babylonia, and Fontana di dolore*, where he signifieth, that she deserueth to be consumed with fire from heauen, for her notorious wickednesse. Palingenius bringeth in the diuell affirming, that both the men and women of Rome were his, for that all did apply themselues to luxuriousnesse, gluttonie, theft, and fraud, contending who should excell others.

*Cuncti luxuria, (saith he) atque gula, furisq, dolisq,
Certatim incumbunt, nos terque est sexus uterque.*

If then pure religion is to visite the fatherles and widowes in their aduersitie, and to liue an vnspotted life in this world, as Iames the Apostle teacheth, then is not Popish religion true nor vndefiled. If such as do the workes of the flesh described Galat. 5. shall not inherite the kingdom of God; then is the state of Papists most miserable, vnlesse they repent. They may say to themselves, Peace, peace, and boast themselves, that they can do mischief. But there is no peace to the wicked, neither shall their mischieuous malice and bloudie massacres alwaies escape vnpunished.

CHAP. III.

*Of the erroneous, and absurd doctrine of Papists,
concerning the foundations of
Christian Religion.*

Wretched is the state of those, that liue in darknesse and ignozance, and without the knowledge of religion and vertue. *Ignorantia magnum malum*, and as Tully saith, *nescire turpe*: It is a shame not to know. But not to know God, nor his lawes, is both shamefull and damnable. *Qui ignorat, ignorabitur*, saith the Apostle: that is, God will not know him, that is ignorant of God. Yet farre worse it is, to do maliciously and wickedly, then onely to liue in ignozance and blindnesse. But worst of all it is, to hold obstinately dangerous and false opinions, contrarie to the faith of Christ. If then beside their ignozance and leudnes, the Papists hold diuers erroneous and false opinions concerning religion, then cannot their estate be otherwise, then miserable. Let vs therefore see, what they hold both concerning the foundations, and also concerning diuers necessarie points of religion.

1. Cor. 14.

The Papists giue out, that the Pope is the foundation, and the rocke, vpon which the Church is built. Bellarmine lib. 2. de pontif. Rom. cap. 31. talking of the Popes titles saith,

that he is called a foundation, and that he is *fundamentum edificij Ecclesie*, the foundation of the building of the Church. In his Preface before his booke *de Pontif. Rom.* speaking of these words of Iſay, *Ecce ponam in fundamentis Sion lapidem, lapidem probatum, angularem*; saith, that these words not vnfitly may be applyed to the Pope: as if he were that corner ſtone, that is placed in the foundations of Sion.

Stapleton likewise in his Preface before the relection of his doctrinall principles, affirmeth desperately, that God speaketh in the Pope, and that the foundation of Christian religion, is necessarily placed in his authoritie teaching vs. It was much to say, that he was any way the foundation of religion. But to make him a necessarie foundation, was a greater presumption, then I find in his fellows. His words are these, *In hac docentis hominis autoritate, in qua Deum loquentem audimus, religionis nostra cognoscenda fundamentum necessario poni cernimus.*

Neither can any of them well deny, but that the Pope is the rocke, vpon which the Church is built, and against which the gates of hell cannot preuaile, ſaying generally they proue the Popes authoritie out of Christs words to Peter, Mat. 16. For if these words be not meant of the Pope, but of Christ, whom Peter confessed; then are they fondly alleaged for iustification of the Popes authoritie.

In summe all their practise sheweth, that the Pope to them is *summa summarum*, and the corner ſtone, and chiefe foundation of the popish Church. For alleage Scriptures, they quarrell about the interpretation, and admit no sence but that which the Pope alloweth, although his glosses and interpretations be neuer so contrarie to the text. Againe, alleage Councels, they enquire, if the Pope haue allowed them. Alleage Fathers speaking against the Pope, they reiect them. But alleage the Popes determination, there they stop like restie iades, and will not be drawne further. So the Pope, and his resolutions are the foundations, nay, they are all in all with Papists.

But this is not onely contrarie to the words of Scripture,

ture, Iſay 8. and 28. Mat. 16. and 1. Cor. 3. and Ephes. 2. where Chriſt is made the corner ſtone and ſole foundation of the Church, but alſo contrarie to all Fathers, and good interpreters of Scriptures.

The ſame is alſo moſt abſurd and contrarie to reaſon. For firſt if the Pope were the foundation of the Church; then ſhould there be as many foundations, as Popes. Secondly, the Church ſhould be built vpon foundations diuers from Chriſt. Thirdly, the foundations of the Church ſhould differ one from another, one Pope contradicting and croſſing another. Fourthly, the Popes being ſometimes reprobates and damned, hell ſhould preuaile againſt the foundation of the Church, which is moſt abſurd. Fifthly, the Church during the vacation ſhould be without foundation, and a woman being Pope, the Church ſhould be built vpon a woman. Finally, the Church ſhould be built vpon men ſubiect to infirmities, errors and mutations, and not vpon Chriſt Jeſus, the vnmoueable rocke.

The Conuenticle of Trént talking of the booke of the Self. 4. old and new Teſtament, and of traditions as well concerning faith, as manners, doth receiue both with equall affection and reuerence, as it were either deliuered vnto vs, either by the mouth of Chriſt, or by the holy Ghoſt, and kept by continual ſucceſſion in the Catholike church. *Omnes libros tam veteris quam noui teſtamenti, cum vtriuſq; vnus Deus ſit author, nec non traditiones ipſas, tum ad fidem, tum ad mores pertinentes, tanquam vel ore tenus à Chriſto, vel à Spiritu Sancto dictatas, & continua ſucceſſione in Eccleſia catholica conſeruatus pari pietatis affectu ac reuerentia ſuſcipit ac veneratur.*

Thoſe likewiſe among the Papists, that proceede Doctors, or take any degree in ſchools do profeſſe, that they moſt firmly admit and embrace the traditions of the Apoſtles, and the Church, and other eccleſiaſticall obſeruances, and conſtitutions, *Apoſtolicas & eccleſiaſticas traditiones, reliquaſq; eiſdem Eccleſie obſeruationes, & conſtitutiones firmiſſimè admitto, ſaith euery one of them.*

Bellarmino lib. 4. de verbo Dei cap. 1. beginning to ſpeake

of traditions, hitherto (saith he) we haue disputed of the written word of God; now we will begin to speake briefly of the word of God not written: accompting traditions to be the word of God as well as holy scriptures.

Præfat. ante
relect prin-
cip. doctrin.

Aliud hodie religionis Christianæ fundamentum (saith Stapleton) *habemus, non quidem à Christo aliud, sed ab ipsis literis Evangelicis & Apostolicis aliud.* That is, we haue now another foundation of Christian religion, not diuers from Christ, but diuers from the Euangelicall and Apostolical scriptures. So either he excludeth scriptures from being the ground of Christian religion, or else maketh vntowritten traditions equall vnto them. Afterward in his Analysis p̄sired befoze his Doctrinall principles, deliuering to his disciples the grounds of Christian religion, he vouchsafeth the scriptures no place among them.

But first, if by the books of the old testament they vnderstand all the bookes contained in the old latine vulgar translation of the Bible; then they admit the third and fourth bookes of Eldras, and all additions to the originall text, to be canoniall scriptures: which contradicteth their owne decrees concerning the canon of scriptures.

Secondly it is absurd to make vntowritten traditions equall with the holy scriptures. For these are certainly knowne to proceed from God. But of vntowritten traditions the aduersaries can bring no p̄ofe, but from men. Now who is so p̄sumptuous as to match the testimonies of men with the word of God? Augustine in his 48. epistle to Vincentius, speaking of the fathers writings, saith, they are to be distinguished from the authoritie of the canon. And in his eight epistle which is to Hierome, he saith, that vnto the scriptures alone this prerogatiue is to be giuen, that none of them containeth any errors. All other authoꝝ he wold haue censured and examined by them, being not free from errors.

The holy scriptures are alwayes consonant and agreeable to themselves. But traditions do not onely contradict one another, but also are repugnant to holy scriptures.

Polycrates

Polycrates as Eusebius *lib. 5. Eccles. hist. c. 23.* reporteth, maintained the obseruance of the feast of Easter according to the practise of the Churches of Asia to be according to the Apostles traditions: Victor and the Church of Rome thought contrary. Some maintained the fast vpon the Sabbath, others denied it, and both held by tradition. *Sine hodie Christus natus est, &c.* whether Christ was borne or baptized as this day, saith Hierome *serm. de nat. 10. 2.* there is a diuers opinion in the world, and according to the diuersitie of traditions, there are diuers iudgements. The Romanists do found their communion vnder one kind, and their Passes without communion, and the externall & propitiatory sacrifice of the Masse, and the hanging by the Sacrament in the Pise, and the diuine adozation giuen to it vpon tradition. But all these obseruations are impious, and contrary to Scriptures.

Some traditions are now abolished, as the prohibition of Waterdayes fast, the rite of standing when we pray betwene Easter and Whitsonside, the formes of prayer in old time vsed in celebration of the sacrament of the Lords supper, and diuers others, whereof some are mentioned by Basil *lib. de Spir. san. c. 27.* Bellarmine also *lib. 4. de verbo Dei, c. 2.* confesseth, that some traditions were temporarie. But it is impious to say, that the holy Scriptures are temporarie, or at any time to be abolished.

Diuers traditions are no where found, but in the Legends, Histories and Booke of Lives, and such books of smal account and credit, as for example, the ceremonies & rites of the Masse, the prayers of the canon, the soymall adozation of Saints and Angels, the incredible narrations of S. Clement, S. Nicholas, S. Christopher, S. George, S. Catherine, S. Dominicke, S. Francis and infinite other Saints: which no man may receive with like affection as he receiveth holy Scriptures, but he shall infinitely disgrace the Scriptures, and shew himselfe to be no Catholike.

Furthermore, if the Papists build their faith vpon traditions, then is their faith humane, as hauing no ground but the testimonie of this man and that man, that speaketh

of traditions. Their faith is also most weake and fantasti-
call, as being built vpon the lies reported in Legends, and
the fantastickall ceremonies contained in the Bissall and
Bzenary.

2. Tim 3.

The holy Scriptures are called the old and new testa-
ment, and the Apostle Ephes. 6. calleth the word of God the
sword of the Spirit. Writing to Timothy he saith, holy scrip-
tures are able to make the man of God perfect and absolute,
and wise vnto saluation. But howsoeuer the blind Papists
fauor their traditions, yet I hope they will be ashamed to
cal their fardle of traditions Gods eternal testament, or the
sword of the spirit, or to say, that traditions are able to
make the man of God perfect, or wise to saluation.

In serm, de
fid confess.

Finally, no holy father did euer make Ecclesiastical tra-
ditions not written, nor contained in Scriptures, but only
commended by the Church of Rome, or kept by custome, or
taken vp by fancie, and recozded only in humane writings
of equall authoritie with canonicall scriptures. *Infidelitas
argumentum est &c.* (saith Basil) It is an argument of infidelity,
and a most certaine signe of pride, if a man wil reiect any thing
that is written, or bring in any thing not written. The like say-
ing he hath *Moral. 72. c. 1. & 86. & 27.* Neither is it like that
he should speake of traditions repugnant to scriptures, as
some do answer. For euery Christian man knoweth, that
nothing is to be receiued contrarie to Scriptures: and to
admonish men of that, had bene superfluous.

Si quid dicatur absque scriptura (saith Chrysostome *hom. in
Psal. 95.*) *auditorum cogitatio claudicat, nunc annuens, nunc hesi-
tans.* If any thing be spoken without prooffe of scripture, the
mind of the hearers resteth in suspence, now yeelding, now
denying. Neither doth he speake onely of a mans owne in-
uention, but also of all other mens reports or deuises with-
out ground of scripture. In his thirteenth homily vpon the
second Epistle of S. Paul to the Corinthians, he calleth Scrip-
tures a most exact rule. What need then haue we of the ad-
ditions of traditions not written, if scriptures be a most ex-
act rule?

Diabolici

Diabolici spiritus est (saith Theophilus lib. 2. paschal.) aliquid extra scripturarum sacrarum auctoritatem putare diuinum. It is a signe of a diuellish spirit to thinke that any thing is diuine which is without the authoritie of holy scriptures. **What reason then hath Bellarmine to call traditions the word of God not written?** Hierome in his commentaries vpon the 23. of Mathew, speaking of a certaine tradition: *Quod de scripturis auctoritatem non habet, eadem facilitate contemnuntur, qua probatur:* That which is not confirmed by authoritie of scriptures, is with the same facilitie contemned, that it is proued. **And writing vpon the first chap. of the prophet Aggey, he saith,** That the sword of God doth strike all those things, which men of their owne accord do find out, and feine as it were Apostolicall traditions without the authoritie and testimony of scriptures.

Ubi de re obscurissima disputatur (saith Augustine lib. 2. de peccatorum merit. & remiss. c. 36.) non adiuvantibus diuinarum scripturarum certis, clarisq; documentis, cohibere se debet humana presumptio, nihil faciens in alteram partem declinando. Where we contend about some most obscure question, there mans presumption ought to stay it selfe, declining to neither side, if the certaine and cleare documents of scripture helpe vs not.

The next ground of the late Romish saith is layd vpon the old latine vulgar translation. For whosoener receiueth not the scriptures, as they are contained in the old vulgar latine translation is pronounced accursed by the conuenticle of Trent. Again, the same conuenticle purposing to declare what Latine edition or translation of scriptures is authentickall, determineth that the old latin vulgar translation shall be authentickall, so that no man vpon any pretence dare or may reiect it: *Vi nemo illam reijcere quouis pretextu audeat vel presumat.*

Canus in his theologicall common places, as he calleth them, doubteth not to affirme that the Jewes haue corrupted the Hebrew text of the old testament: and this diuers other papistickall writers haue also supposed. The glosse vpon the chapter *ut veterum. dist. 9.* affirmeth plainly, that both

Jewes and Greekes haue corrupted the copies of scriptures in those tongues. But the old vulgar Latine translation most Papists now hold to be sincere, incorrupt and pure, and as low as authenticall.

Bellarmino in his second booke *De verbo Dei*, cap. 2. saith, that albeit the scriptures in Hebrew be not altogether corrupted, yet they are not sound and pure, but haue certaine errors. Likewise *lib. 2. ca. 7.* speaking of the Greeke text of the new Testament, he saith, that the same is not sound nor without errors, and that it is not safe alwayes to correct the Latine by the Greeke. But in the same booke cha. 10. with all his force he endeouereth to defend the old Latine translation as authenticall. The which is not onely a plaine declaration of the weaknesse of the Romish faith, that is built vpon so corrupt grounds, but also of the absurd and vnreasonable proceeding of our aduersaries. The prophet cryeth out against the Jewes, that forsooke God the fountaine of liuing water, and digged to themselves pits or cisternes that could hold no water. Is it not then admirable that any should be so blind as to forsake the originall textes of Scripture, and to flie to the corrupt cisternes of the Latine vulgar translation?

Ier. 2.

Hilary vpon the 118. psalme saith, That he hath often admonished his hearers, that the Latin translation could not yeeld satisfaction for their vnderstanding. *Frequenter admonuimus (saith he) non posse satisfactionem intelligentiae ex latinitatis translatione praestari.*

Lib. 2. de Spir.
sanct. c. 6.

Ambrose teacheth vs, that where there is contention about the variation of Latine translations, there the Greeke bookes are to be looked vpon. *Si quis de Latinorum codicum varietate contendit (saith he) quorum aliquos perfidi falsauerunt, Gracos inspiciat codices.* And in his booke *De incarnat. c. 8.* So haue we found (saith he) in the Greeke text whose authoritie is greater.

Hierome in an Epistle to Sunia saith, that in the old testament we are to haue recourse to the Hebrew text. In his preface in 4. Euang. he sheweth, that there is great variety

of

of Latine bookes, and that in correcting of errors and finding the truth we are to returne to the Greeke originals. *Si veritas est querenda* (saith he) *cur non ad Græcam originem reuertentes, ea quæ malè ab interpretibus reddita, vel addita, vel mutata corrigimus?*

Augustine also in his second booke De doctr. Christ. cap. 10. saith, That to correct Latine copies, we are to haue recourse to the Hebrew and Greeke bookes of Scripture. *Ad exemplaria Hebræa & Græca, (saith he) à Latinis recurramus.* And in the same booke chap. 15. *Latinis emendandis, Græci adhibeantur codices,* Latine bookes of Scripture are to be mended by the Greeke originals.

The aduersaries also themselves are ashamed sometimes to say, that either the old Latine vulgar translation is to be preferred befoze the originall Text of Scripture, or that the same is authentickall. The Canonists glossing vpon the Chap. *ut veterum. dist. 9.* affirme, that where the Copies varie, the originall is to be exhibited, and that the Latine of the old Testament is to be corrected by the Hebrew; and the Latine of the new Testament, by the Greeke bookes. Isidore Clarius, Caietane, Pagninus, Forerius, Oleastrius, Erasmus, and diuers others haue noted diuers faults in the old Latine vulgar translation. Sixtus Senensis lib. 8. Biblioth. sanct. confesseth, that diuers faults, barbarismes, solecismes, and transpositions are found in the Latine translation. And saith: that the Church was moued by diuers iust causes to dissemble them.

Finally, reason teacheth vs, that the determination of the Romish Church, that preferreth the Latin vulgar translation befoze the Hebrew and Greeke text, is most absurd. For if the Latine bookes were to be preferred befoze the Hebrew and Greeke text, or else to be esteemed authentickall; then were we either to preferre, or to giue like credit to Hierome, and other authoꝝ that translated the old vulgar Latine bookes, and to the holy Prophets and Apostles. As gaine, transumpt and copies might by like reason be preferred befoze the originall instruments. Thirdly, the old

Latine translation is p^{ro}oued false by diuers witnesses, by comparing of places, & for that one edition of y^e old vulgar translation doth differ from another. *Non potest verum esse, quod dissonat*: that cannot be true, that is repugnant and contrarie to it selfe, as Hierome saith in Praefat. in Iosuaam, & in Praefat. in 4. Euang. But the edition of the vulgar translation set out by Clement the eighth doth much differ from that, which Sixtus Quintus set out before. Iosue 11. 19. Clement readeth, *qua se traderet*: Sixtus readeth quite contrarie, *qua se non traderet*. 2. Reg. 16. 1. Clement hath *& vitre vini*: Sixtus readeth, *duobus vitribus*. Ioan. 6. 65. Clement readeth *qui essent non credentes*: Sixtus, *qui essent credentes*. And so it may appeare by diligent collation, that there are notable differences throughout the whole Bible. Lastly, if the Latine text were more authenticall, then the Hebrew or Greeke; why do not our aduersaries shew, that the auncient fathers, or some learned men of late time at the least, haue corrected the Hebrew and Greeke, according to the Latine, and not rather contrariwise?

Self, 4.

The fourth foundation of Romish religion is the determination of the Pope in matters of faith. The Conuenticle of Trent teacheth, that it belongeth to the holy mother the Church to iudge of the true meaning of Scriptures. Now for as much as no man knoweth more certainly, what is the holy mother Churches meaning, then the Papists holy Father the Pope; therefore they do hereof conclude, that the Pope is to determine principally of the true sence and meaning of Scriptures.

In the Rubrike of the decrees *cap. in canonicis, dist. 19.* we find, that the Popes decretals are to be reckened among canonicall Scriptures.

Bellarmino *lib. 3. de verbo Dei cap. 3.* saith: that the Spirit of God (he should say of the diuell) is in the Pope, and that he together with a Councell is chiefe Iudge in matters of controuersie of religion. And in the same booke *cap. 4.* he holdeth, that no man may recede from his iudgement, or determination.

Stapleton

Stapleton in his booke of doctrinall Principles, of grounds of his religion, goeth about to proue, that the Popes sentence and determination is infallible. And so much do these good fellowes rely vpon their holy Mothers and holy Fathers interpretation, that they receiue the same without any long inquisition, though neuer so foolish and contrarie to Scriptures. Our Saviour in the institution of the holy Eucharist, said, Take, eate: but they beleue the Pope, that saith, Take and gaze, but take not, nor eate: but rather hang vpon the Sacrament. He said, *Bibite ex hoc omnes*, that is, Drinke ye all of this, but the Pope saith, Drinke not all of this, and they beleue the Pope. The Apostle saith, It is better to marrie then to burne, and that mariage is honorable among all men. But the Pope doth interpret these words so, as if he had said: It is better to burne then to marrie, and that mariage is reprochfull and vnlawfull to Priests: and Papists beleue the Pope. So do they likewise in infinite false interpretations.

But that the Popes interpretations and sentences shold be the foundation of religion, is a matter contrarie to religion and reason. The Apostle Ephes. 2. saith: that the Church is built vpon the foundation of the Apostles and Prophets, Iesus Christ being the corner stone. And therefore it is said to be built vpon them, because both of them preach Christ. *Apostolos habemus authores*, &c. we haue the Apostles for authoers of our doctrine, saith Tertullian, *lib. de praescript. aduers. haeret.* He saith also, It lyeth not in mans power to determine any thing (in matters of faith) of his owne head. *Quamuis sanctus sit aliquis post Apostolos*, &c. Howsoever holy, or eloquent a man be, saith Hierome in Psalm. 86. yet comming after the Apostles he deserueth no authentically credit. The Lord declareth in Scriptures.

Augustine in his second Epistle to Hierome sheweth, that no mans writings are comparable to holy Scriptures. And this the Canonists themselues confesse in their glosses vpon the Chapter, *Noli meis*: and *Ego solus*, dist. 9.

Are not the Papists then most miserable, that build

their faith vpon the Popes Decretals, that are contrarie to Scriptures, to Fathers, one to another, and oftentimes void of truth, wit, learning, religion or honestie:

Præfat ante
relect prin-
cip. doctrin.

The last foundation of Romish faith is the preaching of Basse-priests and Friars. *Quomodo Christus eiusq; doctrina* (saith Stapleton) *Christiane religionis fundamentum est, sic alij nunc à Christo missi, eorumue doctrina, predicatio, determinatio, fundamenti apud me vim & locum habebunt.* As Christ and his doctrine is the foundation of Christian religion: so others now sent of Christ, and their doctrine, preaching, and determination shall in my opinion haue the force, and place of a foundation, saith he. And afterward he declareth, that those, whom the Pope sendeth, are sent by Christ, and the men which he meaneth. But if this be the foundation of their religion, then is the same built vpon old wiues fables, forged traditions, lying legends, philosophicall subtilties, scholasticall disputes, popish Decretals, humane inuentions and such like principles. For of the consisteth y greatest part of these fellowes sermons, as both experience & diuers Friars idle Romilies, which euery man may see, do plainly testifie.

Furthermoze, if these be the foundations of popish Religion, then is the same built vpon man, and not vpon God; vpon humane deuises, and not vpon the infallible word of God; vpon sand, and not vpon a rocke. Such also as these foundations are, such is the building, that is, weake, false, and erronious: such is the Romish religion, which the Pope and his adherents by force of armes, treasons, murders, empoysonnments, lyes, glozing flatterie, and all meanes possible would thrust vpon vs: and such are the conclusions that are built on these foundations.

Finally, seeing no man can be saued, that buildeth his faith vpon men, vpon vnwritten traditions, vpon vncertaine grounds and lying reports, let the Papists consider with themselves in what miserable state they stand, and returne to the true faith in time, lest like the foolish man in the Gospell, they build their house on sand, and be ouerwhelmed with the fall thereof.

Mat. 7.

CHAP. IIII.

*Of diuers other blasphemous, ridiculous, and
absurd points of popish Religion.*

TTrue Religion is most true, venerable, and respectiue
of Gods true seruice. If then popish Religion containe
any vnttrue or ridiculous, vaine, and blasphemous doctrine,
then is it not true, or Apostolicall, or Chyristian: nor can it
stand with Chyristian Religion, seeing no man can serue
God and Baal, nor Dagon could stand befoze the arke of
God. But notozious it is, that popish Religion containeth
many blasphemous, ridiculous, and absurd points.

First, concerning the flesh of our Lord and Sauioz Chyrist
Iesus they teach falsly and blasphemously, and say, that a
mouſe or dog, or hog may eate the body of Chyrist. May they
are not ashamed to affirme, that his most holy body may be
cast out vpon a dunghill, or into any vnclane place. *Prima
opinio* (saith Alexander Hales *part. 4. sum. q. 53. m. 2.*) *qua dicit
quod corpus Christi deferitur, quocunque species deferunt, ut in ven-
trem canis, vel suis, vel in alia loca immunda, videtur vera.* And a-
gain, *p. 4. sum. q. 45. m. 1.* *si canis aut porcus deglutiat hostiam con-
secratam, non video quare corpus Christi non simul traiceretur in
ventrem canis vel porci.* If a dog or hog should swallow a con-
secrate host (saith he) I see no reason why the body of Chyrist
should not withall passe into the belly of a dog or hog. Tho-
mas Aquinas likewise, although made a saint by the Pope,
yet shameth not to hold this prophane and unholy opinion,
part. 2. q. 80. art. 3. And in his comment. *in 4. sent. dist. 9. q. 2.*
The same is also stiffely maintained by Brulifer in *4. sent.
dist. 13. quest. 5.* And this is the common opinion of schole-
men.

That the pziest is able to make his Creatoz, they make
no question. Bonner counted this among the prerogatiues
of pziesthood, in his absurd speech which he made in the Con-

nocation house in the beginning of Quene Maries reigne. And Innocentius in the mysteries of the Masse, *lib. 4. cap. 19.* holdeth the same very confidently. *Panis in Christum transubstantiatur* (saith he) & *est in creatorem. Sic ergo creatura quotidie fit creator.* Bread is transubstantiated into Christ, and so into the creator: and therefore a creature euery day is a creator. The like sayings are to be found in the booke called *Stella clericorum*, and diuers other authoꝝ. Neither do these men doubt, but that the communicants do eate their Maker. But this is most absurd, and offensive to the Turkes and heathen, that Chyistians should be sayd to eate by their God, and foꝛ this cause Auerroes said, that of all other Religions, that of the Papists was most ridiculous. It is absurd also to say, that man can make God, oꝛ the creature his Creator.

They affirme also that Christ at his last supper did truly and really eate by his owne body whole and entire. As if Christ had come into the world not onely to be eaten carnally of others, but also to deuoure and eate by himselfe: a matter most absurd, and clearly repugnant to scriptures, fathers, and sense. Foꝛ Scriptures and fathers teach, that Christ took bread, and called it his body. And sense and reason teacheth vs, that it is vnnatural foꝛ one man to eate by another, and impossible foꝛ the same man to eate by himselfe. Foꝛ then there should be no difference betwixt the termes of relation: and the same man should be the eater, and the thing eaten; the thing containing, and contained; and the same person should be a relative to himselfe: which is against all rules of Logicke, sense, and common reason.

While they say, that Chyistians do really and carnally eate Christs flesh, and drinke his blood, they make them Cannibals, and worse then the barbarous Scythians and Scarmatians, that drunke their horses blood. Foꝛ it is moze inhumane to drinke mans blood then horses blood, and Cannibals are nothing else but barbarous eaters of mans flesh. Neither can they defend themselves by the words of our Saniou,

Saulo, John 6. who sayth, vnlesse we eate his flesh and drink his blood, that we can not haue life in vs. For he addeth, that the spirit quickneth, and the flesh profiteth nothing: condemning the Capernaïtes, that imagined that his flesh was to be tozned with teeth, and his blood swallowed downe into the belly carnally as the Papists also imagine: and reprouing all carnall and literall interpretations of his words. *Hæc inquam, omnia carnalia mysticè & spiritaliter intelligenda sunt.* All these carnall things (sayth Chrysostome hom. 46. in Ioan.) are to be vnderstood mystically and spiritually. Likewise Origen in Leuit. 7. sayth, that the literall vnderstanding of these words, Vnlesse ye eate the flesh of the son of man, &c. killeth. Augustine also teacheth, that these words are to be vnderstood sacramentally, and that being spiritually vnderstood they quicken. But what should I speake of the Fathers of the Church, seeing Homer and Virgil talking of Polyphemus do condemne the eating of mans flesh, as a thing both barbarous and monstrous?

Concerning Christ his incarnation they teach strangely, Catech. Rom. saying, that he being bozne of the virgin Mary did no other, ^{in Symbol} wise passe out of the womb, then as the Sun beames do passe through the substance of the glasse: their words are, *Vt solis radij concretam vitri substantiam penetrant*: which do plainly ouerthrow the mystery of his natiuity. For how was he true man, if neuer man passed through his mothers womb, as the sun passeth through glasse: or how was he like to vs in all things, sinne onely except, if he were not bozne like to vs?

They beleene also and teach, that Christ his body did passe through the graue stone, when he rose from death, and through the doore when he entred the house where his Disciples were assembled, after his resurrection. The Fathers hold (saith Bellarmine lib. 3. de Eucharist. cap. 16.) that Christs true body came out of the sepulcher being shut: *Quod per clausum sepulchrum verum corpus exiuerit*. And his meaning is, that his true body passed through the stone at the graues mouth, as may wel be gathered by the drift of his discourse,

where he refuteth the opinion of those that held that the grave stone yeelded and gaue place to Christs body. Like wise in the same place speaking of Christs comming to his Disciples the doores being shut, he affirmeth that Christ passed his solide body through another solide body: *Quod Dominus corpus suum solidum per aliud solidum introduxerit.*

In the sacrament they say that Christ his true body is really: and by consequent confesse, that the same is in as many diuers places at once, as is the sacrament. They hold also, that the same body is there neither felt nor seene, and that he is not extended according to the nature of an humane body, nor occupieth any place being in the sacrament.

But these are matters direct contrary to the doctrine of the Apostles and fathers: they also repugne against reason, and imply notozious contradictions. They brought him to Ierusalem (sayth Luke c. 2.) to present him to the Lord, as it is written in the law; euery male child that first openeth the wombe, shall be called holy to the Lord. *Matrius vulua* (sayth Origen *hom. 14. in Luc.*) *eo tempore reuerata est, quo & partus edidit.* The mothers wombe was then opened, when her child was brought forth. Tertullian *lib. de resurr. carnis*: speaking likewise of Christs birth: Who (sayth he) was truly holy, but the sonne of God? Who did properly open the wombe, but he which opened it being shut? The same sayth Ambrose, *lib. 2. in Luc. c. 7.* Neither is this any blemish to the blessed virgins perpetuall virginitie. For that is not lost nor perished by ouerture of the matrix, which may diuersly happen; but by the carnall knowledge of man.

Further we reade Heb. 2. that Christ tooke mans nature, and not of Angels; and that it behoued him in all things to be like to his brethre. In Luke the foure and twentieth chapter, when our Sauior Christ would proue himselfe to be man, & not a spirit, he sayd, *Palpate & videte, &c.* that is, Feele and see; a spirit hath neither flesh nor bones, as you see me to haue, we do also pofesse in the Athanasian Creed, that as he is perfect God, so he is perfect man. Ignatius *Epist. ad Polycarp.*
Ambrose

Ambrose in *Luc.* 24. Theodoret dial. 2. and diuers other fathers acknowledge, that Christ his body is to be felt and seene, and that he hath flesh, blood and bones like vnto vs.

But if our Sauour Christ did no otherwise passe out of his mothers wombe, then as light through glasse, then was he no perfect man, no fleshly substance. The same may also be concluded, if his body did passe through stones or woodes of woodes. For neuer did any man passe through stones or woodes in that sort, nor did ever any man come out of his mother, as light from glasse. Further, this sauozeth much of the heresie of the Marcionites, that supposed that Christ had no naturall flesh, nor true body, and destroyeth the article of Christs incarnation and natiuitie. If he haue a body that can neither be felt nor seene, then hath he no true body. Which also followeth, if his body may be in infinite places at once, and yet fill no place. For neuer yet had any man such a body, that could be in many places at once, and yet fill no place.

Furthermoze, nothing could moze repugne against reason, then that a mans body should passe through stones and woodes, or be as subtile as the beames of the sunne, or that a man should subsist without the natural properties of mans nature, as weight, height, deyth, bredth, colour, grosse and such like. And as well may a body be in all places, as in euery altar. For a body cannot be in two extreamie termes, but the same must be in the midst. Furthermoze, if all the world may be turned into bread, and bread into Christs body, then may Christs body fill the whole world, as Bellarmine *lib. de incarnat. c. 11.* confesseth. He doeth also confesse, that the vbiquity of Christs body is repugnant to the articles of our Creede concerning Christs conception, natiuitie, death, buriall, descension to hell, ascension to heauen, and comming to iudgement. If then he be not able to defend the vbiquitie of Christs bodie in euery conserated host, without yielding simply to the vbiquitaries, then it followeth that the reall presence of Christs body, as it is taught by the Papistes, doeth ouerthrow diuers articles of our Chri-

De Incar. c. 11.

lian faith by the very confession of the aduersaries. The same also may otherwise be proued, if they should not confesse so much. For how is Christ ascended, if his body be hanging ouer euery altar? How is it credible that he shall come from heauen to iudge quicke and dead, if he be lurking in euery consecrate host? How was he conceived, and borne of the virgine, and suffered death on the crosse, if he had a body of such a simple nature, that it was like light in glasse, and might be in many places at once without filling any?

Finally it implyeth a notozious contradicō for Christs body to be in heauen visible, and here inuisible; to be there palpable, and here impalpable; to be continued, and not continued; eaten here, and not eaten in heauen; here without filling of a place, there filling a place; here in the priests hands, and there not.

Aburdly also do the Papists talke of Christ his most holy sacrifice. Christ (sayth the Apostle Heb.c.9.) was once offered, that he might take away the sinnes of many. And Hebr. 10. Christ hauing offered one sacrifice for sinnes, doth perpetually sit at the right hand of God. And againe: With one oblation he hath for euer sanctified those that are sanctified. But the Papists say, that our Sauioz offered him selfe twise, once at his last supper, and the second time vpon the crosse. They teach also, that the priest in euery Masse doth offer vp the body and blood of Christ really for a sacrifice for quicke and dead. The which is not only contrary to Scriptures, but derogateth much from the perfection and vnitie of Christs sacrifice. For how is Christs sacrifice perfect, if the same be so often reiterated? How is Christ his sacrifice one and the same, if euery pelting priest do offer vp this sacrifice? The same is contrary to the doctrine of the Fathers, which teach that the sacrifices of Christians are spiritual, and no where say, that they offer vp Christs body and blood really. Iustin in dial. c. 77. saith, that prayers and praises of God are the onely acceptable sacrifices of Christians. With him concurrereth Tertullian lib. 3. contra Marcionē.

This

Synod. Trid.
sess. 22. c. 1.

This visible sacrifice (saith Augustine *lib. 10. de ciuit. Dei ca. 5.* speaking of the Eucharist) is a sacrament of the inuisible sacrifice, that is, the same is a holy signe of it. Likewise Chrysostome *hom. 17. in epist. ad Heb.* saith, that our oblation is but a commemoration of Christ his death, and a figure of that oblation which Christ made. Finally, it is most blasphemous. For in the Masse the priest taketh on him to be a mediator for Christ, and prayeth that God would looke on Christ with a propitious and serene countenance, & accept the sacrifice of his body as he vouchsafed to accept the offerings of Abel, Abraham and Melchisedech. The scriptures teach vs, that Christ onely is a priest after the order of Melchisedech, as we may reade in the 110. psalme, in the fift and seuenth chapter to the Hebrewes. The Lord hath sworne and it shall not repent him, saith God by his Prophet, thou art a priest for euer after the order of Melchisedech. The same also is proued, for that he onely continueth for euer. He was without father concerning his humane nature, without mother concerning his diuine nature, and hath neither beginning nor ending. But the Masse-priests continue not for euer, nor are they without father or mother, nor are they without beginning or ending. Are they not then presumptuous fellows to enter vpon Christs office, and to arrogate to themselves priesthood after the order of Melchisedech?

But were they priests after the order of Melchisedech, yet did Melchisedech neuer offer the body and blood of any man, nor do we reade that either he or Christ did offer for the quicke and dead at his last supper. Are they not then flagitious fellows, that imagine themselves able to offer the son of God? Are they not presumptuous priests, that without warrant haue deuised such a sacrifice? Our Saviour Christ sayth, that such do worship God in vaine, which teach doctrines, which are the commaundements of men. But these fellows deuise a worship of God contrary to his word crucifying Christ againe, and laying violent hands vpon him according to their owne imaginations.

Christ hath taught vs to pray vnto the Father in his

Heb. 7.

name, saying, Our father which art in heauen. He hath also promised we shall obtaine our prayers which we shall so make. If you shall aske my father any thing in my name (sayth he) he will giue it vnto you. The Apostle doth also teach vs, that as there is but one God, so there is but one Mediator betwixt God & man, the man Christ Iesus. In the Epistle to the Hebrewes we reade, that it behoued vs to haue an high Priest, holy, innocent, vndefiled, separated from sinners, and higher then the heauens. For such a one onely was able to reconcile vs, and to make intercession for vs. As for Angels, Saints, or saints reliques, the auncient fathers did neuer vse as mediators, or intercessors, or spokesmen to God. Ambrose in his treatise of Isaac saith, that Christ is our mouth, by which we speake to the Father; and our eye, by which we see the Father; and our right hand, by which we offer to our Father. S. Augustine writing vpon the 108. Psalme, affirmeth, that the prayer which is not offered by Christ, is not onely not able to put away sinne, but also is sinne it selfe.

But the blind Papists teach vs a farre different forme of prayer, and lie to the mediation of our Ladie, of Saints, of Angels, of the crosse; as if these were our intercessors and mediators, and as if the priesthood of Christ had bene translated to saints. They say, *Maria mater gratie, mater misericordie*: Mary mother of grace, mother of mercie: turning our father which art in heaue, into our mother which art in heauen. They say, Haile Mary full of grace, our Lord is with thee, blessed art thou among women, and blessed is the fruite of thy womb Iesus: holy Mary mother of God, pray for vs sinners now & in the houre of death: taking vpon them presumptuously to speake those words, which the Angell spoke by Gods direction to the holy Virgine, and corrupting the words of scripture by their additions, and by iumbling the words of the Angell and of Elizabeth together. In their Mattins in hono^r of our Ladie betwene euery verse of the Psalme *Venite exultemus*, they put either *Aue Maria* or *Dominus tecum*, corrupting and falsifying the words of scripture. Bonauenture also most blasphemously hath corrupted and transfo^rmed

transfozmed the Psalmes into the praises of our Ladie, beginning thus: *Beatus vir qui diligit nomen tuum virgo Maria, gratia tua animam illius confortabit.* That is, Blessed is the man that loueth thy name holy virgine Marie, thy grace shall comfort his soule. And Psal. 7. O Lady in thee haue I put my trust. And Psal. 11. Saue me O mother of faire loue. Wherein plainly he giueth the honoꝝ of God to the virgine Mary, which I thinke no man can deny to be idolatrous. In a booke called *Hortulus anime*, printed at Paris anno 1565. by William Merlin, in the 107. leafe, she is called, *Laus sanctarum animarum, & vera saluatrix earum, & mediatrix Dei & hominum*: The praise of holy soules, and true sauieur of them, and the mediatrix betwixt God and man. And fol. 124. we reade, *O veneranda trinitas, Iesus, Ioseph & Maria*: O holy trinitie, Iesus, Ioseph and Marie. Now what is blasphemie if this be not? In the Rosary she is called, the repaire and saluior of a desperate soule, the distiller and giuer of spirituall grace. Goodric a certaine holy hermit, that liued in Henrie the second king of England his dayes, prayed thus: O holy Mary, Christs mariage chamber, virginall puritie, flower of thy mother, put away my sinnes, raigne in me, leade me vnto happinesse with God. In the feast of S. Catherin they pray thus: *Deus qui dedisti legem Moyse in summitate montis Sinai, &c.* O God which hast giuen thy law vnto Moyse on the top of the mountain Sinai, and in the same place hast by thy holy Angels placed the body of blessed Catherine a virgine and martyr, grant we beseech thee, that by her merites and intercession we may come to the mountaine that is Christ. And on S. Nicholas day they pray thus: O God which hast adorned Nicholas thy Bishop with innumerable miracles, grant we beseech thee that through his merits and prayers we may be deliuered from the flames of hell. But if prayers be fruitlesse, if not sinfull, if they proceed not from true faith, and if faith be grounded vpon vndoubted and prime truth, how can these prayers auaille vs, that are grounded vpon S. Catherines and S. Nicholas his legends? Againe, if Christ be the mediator of saluation onely, as the Papists hold, how can they hope to be

saued by the merites of S. Catherine and S. Nicholas? And how can they deny them to be mediatoꝝ of saluation, by whose merits they suppose to be saued? I will not ask them what Catherine and Nicholas haue to do with them, but yet they may do wel to pꝛoue that there was euer any such birgin in the world, being the daughter of king Costus, as they giue out.

Upon S. Francis his day they vse this prayer: O God which by the merites of blessed S. Francis doeſt amplifie thy Church with the birth of new children, graunt that by his imitation we may despise earthly things, and alwayes reioyce being made partakers of heauenly gifts through Christ our Lord. But the Apostle exhorteth vs to be followers of Christ Iesus, and of others so far as they be followers of Christ: and iustly we may doubt, whether Francis followed Christ or no, being the authoꝝ of a rule diuers from that of Christ, and of diuers strange fancies. We may also well make a question, whether his disciples be Christs true disciples, seeing the doctoꝝ of Paris affirmed, they were in the state of damnation. Sure we are, that by Christs merits, and not by his merits or imitation, we are made partakers of heauenly gifts.

Upon S. Bathildis day, according to the order of Sarum Missal they prayed, that her merites might obtaine, that their sacrifices & oblations might be accepted, seeing she offered vp her self a liuing, holy, and welpleasing sacrifice vnto God: as if Christs body and blood were not to be accepted, but by the merites of S. Bathildis, or as if by her sacrifice, our sins were done away.

Upon Thomas of Canterbury his day they prayed, that by the blood of Thomas they might ascend to heauen. And on S. Lucies day they pray, O Lucie, spouse of Christ, thou didst hate the things of the world, and shineſt with Angels, by thine owne blood thou hast ouercome thine enemy. As if men were saued by the blood of Thomas, as wel as Christs blood: and as if Saints by their owne blood, without Christ, could ouercome their enemies.

So wicked and blasphemous these prayers are, that the most ingenious Doctors of the popish schoule haue much a do to excuse them, and do very badly agree either one with another, or with the truty. Hosius in *confess. petrsk. ca. 8.* hath these wordes: When a man commeth to saints, he doth not desire mercie of them, but onely their intercession. And again: We giue no more vnto them (saith he) when we call vpon them, triumphing with Christ in heauen, then to any one of our brethren militant on earth. But therein he lyeth notoriously. For commonly they call the virgine Mary mother of mercy, and desire her to protect them, and to do alway their finnes. Likewise they pray to be saued by the blood of Thomas, & by the merites of other saints; which I trow is more then they will giue to euery one of their brethren in earth.

Bellarmino saith, that it is not lawfull to ask glorie or grace, or other meanes tending to blessednesse, of saints, as authors of Gods benefites. But this is contradicted as well by the doctrine, as by the practise of the Romish church. Sotus in *confess. cath.* saith, that saints in heauen are our coadiutors, and fellow-workers in the worke of our saluation. Salizger writing vpon this argument, affirmeth that we pray to saints for two benefites, the first is to the end they may pray for vs, the second is, that either visibly or inuisibly they may bestow their helpe vpon vs. Clichtouey teacheth, that saints haue seuerall graces to bestow on them that call vpon them. Alexander Hales saith, *Sanctos oramus ut mediatores, per quos impetramus.* We call vpon saints as mediators, by whom we obtaine. Thomas saith, we receiue benefites from God by the meanes of saints: *Beneficia Dei sumimus mediantibus sanctis.* Antoninus part. 2. sum. Tit. 3. saith, that Gods benefites descend downe to vs by the mediation of Angels and holy soules. And againe p. 4. Tit. 15. *Maria ita aduocat & interpellat, ut Deum patrem placet, & conuersos in gloriam inducat.* Mary is so our aduocate and intercessor, that she doth pacifie the Father, and bring repentant sinners into glory. Bernardine in his booke of Mary, saith, that no grace commeth from heauen vnto the earth but by Mary, and vnlesse the same passe by the hands of Mary: for

Lib. 1. de san.
beatit. 6. 17.

that all graces do enter into Mary, and from her are communicated to vs: and for that she is the mediatrix of saluation, of coniunction, of intercession, of communication. Commonly they pray to the virgin Mary in this forme: Giue vs peace, protect me. To S. George they addresse themselves saying, this saint let him saue vs from our sinnes, that we may rest in heauen with blessed soules: *Hic nos saluet (say they) à peccatis, ut in cælo cum beatis possimus quiescere.* And if they did only intercede for vs, & not bestow vpon vs the things we pray for; why do some beg of S. Anthony the health of their swine, and of S. Winnoc the good standing of their sheepe? Why do they pray to S. Luis for their horses, and to S. Nicolas for good passage at the sea? Why do Painters call on S. Luke, and Whistlers on Cosmas and Damianus, and Shoemakers on S. Crispin? Finally, why do they tell vs in their legends of the apparitions of diuers saints in time of warre, pestilence, and other sicknesses, and working diuers feates? For if they did onely intercede for vs, then one saint might serue for al purposes, and then should they onely appeare as suppliants to God, and not as bestowers of graces and workers of wonders. Finally, then should we not say, helpe me, heale me, defend me, but pray to God that I may be holpen, healed, and defended.

Are not the Papists then in miserable state, that forgetting for the most part their onely Mediator and Redeemer, run to saints and Angels: nay, runne to such as are no saints, nor euer were in the world, as George that killed the Dragon, Catherin the daughter of Costus, Christopher that bore Christ, and such like?

Are they not mad to pray vnto such as they know not, whether they heare them or not? And do not some say, that they are euery where present to heare our prayers? Others, that they heare such prayers as God reuealeth vnto them? Others, that they see all things in Gods face? Others that they vnderstand by relation of Angels? It cannot be denied. For Bellarmine confesseth it, *lib. 1. de Beatitudine sanct. ca. 20.* and that which he affirmeth, that saints do see all in God from

from the first beginning of their blessed estate, is most absurd. For what is seeing to hearing? Again, how can things temporarie be imprinted in the essence of God? or can Saints see some things, and not all, if they comprehend that, which is in the incomprehensible essence of the Deity?

Most wretchedly also they do worship dumbe images kneeling vnto them, kissing them, and burning incense vnto them, saying to the crosse: *O crux aue spes unica: auge pijs iustitiam, reu'q; dona veniam.* All haile, ô Crosse, my only hope, increase iustice in the godly, and grant pardon to sinners. And crying to the Crucifixe, Thou hast redeemed vs, thou hast reconciled vs to thy Father: and calling a blocke mother of mercie, and saying befoze stones and stones: Our Father, and Aue Maria, and knocking their bzeasts, and whipping themselves befoze Images, as the idolatrous Priests did befoze their idols. The Apostle when he laid befoze the Corinthians the miserable state they stood in, while they were yet Gentils, he vseth no other tearmes then these: Ye know that ye were Gentiles, and were caried away vnto dumbe Idols, as ye were led. Which is as much, as if he should say: You were miserable and blind, when ye were caried away vnto dumbe Idols. Why then may we not say the same to Papists? They may percase deny the case to be like. But in my challenge I haue by many arguments proued them to be grosse Idolaters, & haue clearly shewed, that they haue no better excuse for their worship of Images, then the idolatrous Gentiles had for their worship of idoles. Are they not then likewise blind and miserable? Thinking to thrust others out of their societie, which they call the Church, they haue flatly excluded themselves from the societie and communion of the Catholike Church. For if their Church be a companie of men professing the same faith, and participating the same Sacraments, vnder the rule of lawfull pastors, and especially of the Pope: as Bellarmine saith, lib. 2. de Eccl. milit. cap. 2. then are they not the catholike Church. For that Church was long befoze either Pope or Bishop of Rome. Beside that, false it is, that either the Apostles, or

Bellar. dei-
magin. c. 23.

whole Apostolike Church was subiect to the Bishop of Rome, so that Iohn the Euangelist, that liued long after Peter, was subiect to Linus, Cletus, so Clement, in whose time he liued. Finally, false it is, that God appointed the church to be gouerned by the Bishops of Rome: there is nothing thereof in Scriptures. The fathers shew, that the chiefe authoritie in externall matters was in generall Councils and Emperors. And Bellarmines idle disputes concerning his Pope are long since ouerthrowne.

That they are not the true Church, it appeareth also, so that they heare not the voice of Christ, but follow a stranger: so that they haue receiued diuers heresies, and deuised new Sacraments, relinquishing Christ his institution in the celebration of the Lords supper: so that they haue other foundations of their religion, then were laid by Christ, so his Apostles: so that they persecute true Christians, murder them, and massacre them, and by all meanes persecute them: and so diuers other reasons laid downe in mine answer to Bellarmines booke *De Eccles. militante*. If then it be not possible to be saued without the Church, in what case are they, that running after the Pope, which is that Antichrist, of which the Apostle speaketh 2. Thess. 2. are run out of the Church: And whither are they runne? so sooth into the confusion of Babylon: where the Pope, Cardinals, Masse-priests, & Friars make merchandize of mens soules. Bellarmine saith, that neither faith, hope, nor charitie, nor other internall vertue is required, that a man absolutely may be said to be a part of the Church, but onely an externall profession of the faith and communion of the Sacraments. Who then will not leaue that societie, which, so ought that we know, may be a packe of Turkes and infidels, without all vertue, religion, and honestie, especially if they profess the Romish faith externally?

Further, as they haue excluded themselves from the Church, so they haue put themselves vnder the subiection of Antichrist, that is the head of the malignant Church, and to his Cardinals, Masse-priests, and Friars, which rabblement

De Eccles.
milit. cap. 2.

rabblement are fitly resembled to the maister Cooke of hell, his scalders, the blacke-guard, and all the scullerie of Satan. Whatsoever the Pope decreeth, that they receiue. Agatho the Pope hath told them in good earnest, that all sancti-
C. sic omnes. dist. 19.
 ons of the Apostolike see are to be receiued, as if they were confirmed by the diuine voice of Peter. Be the Pope neuer so vnlearned, or foolish, or peruerse; yet if he say the word sitting on his close chaire, it must stand. His voice they take to be infallible: his sentence is honoured like a diuine Oracle. Likewise his Cardinals, Masse priests, and friars, albeit they be the false Prophets, spoken of by S. Peter, 2. Pet. 2. and diuersly detected by S. Iohn in his Reuelation to be limbs of Antichrist, yet are they followed. These leade, and their simple hearers follow them the way, that leadeth to destruction. Their teachers bring to themselves swift damnation, as the Apostle S. Peter saith, and they cannot escape believing their damnable heresies, and running after them in their wicked wayes. Pius Quintus that helhound, that first barked against Queene Elizabeth our late Soueraign, saith, that Christ committed his Church to Peter alone: *uni soli*. But that is most false. The Apostle (Ephes. 4.) saith: He gaue some Apostles, some Prophets, some Euangelists, some Pastors and teachers. Likewise Mat. 28. he said to all the Apostles, Go and teach. Beside that, what doth the authoritie of Peter belong to the Pope? S. Peter had neither such rubie Cardinals, nor such a parti-coloured guard of Switzers, nor such a hellish rabble of Masse-priests and friars, as the Pope hath. Contrariwise, he preached and suffered as the Pope doth not. Others say, that Masse-priests and friars are the Apostles successors. But we find them to be the locusts, that (as S. Iohn foretold) came out of the bottomlesse pit, mentioned Apocalyps. 9. If they were the Apostles successors, then would they teach the Apostles doctrine, and not the Popes decretals, scholasticall inuentions, philosophicall subtilties, and such fooleries. Again, they would not lead their miserable disciples from Christ to Antichrist.

In Bulla contra Eliz.

They haue also declined from the doctrine of Christ and his Apostles concerning the Sacraments. Our Saviour onely instituted two, that properly deserue the name of Sacraments, to wit, Baptisme and the Eucharist, as the writings of the Apostles beare witnesse. The fathers also confirme vnto vs two onely Sacraments of the new Testament. Cyprian, lib. 2. Epist. 1. *Tunc demum plane sanctificari, & esse filij Dei possunt, si viroque Sacramento nascentur.* Then may they be sanctified and made the sonnes of God, (saith he) if they be regenerate by both the Sacraments. Augustine de symb. ad Catechum. saith, *Hæc sunt Ecclesiæ gemina Sacramenta*: these are the two Sacraments of the Church, neither doth any Father name moze Sacraments then two, where he speaketh properly, as may be proued by the testimonie of Iustines second Apologie, of Tertullian, lib. 1. & 4. contr. Marcion. Of Clement recognit. lib. 1. Of Ambrose lib. de Sacrament. Of Cyril of Ierusalem, in his catechitticall Sermons, of Augustine lib. 3. de doct. Christ. cap. 9 of Gregorie cap. multi secularium 1. q. 1. (who although he name Baptisme, Chrisme, and the bodie and blood of our Lord; yet Chrisme was nothing but an addition to Baptisme:) Of Paschasius and others. *Sunt Sacramenta Christi* (saith Paschasius) *in Ecclesia catholica, Baptismus, corpus quoque Domini & sanguis.* The Sacraments of Christ in the catholike Church are Baptisme, and the bodie and blood of our Lord. And so manifest a matter it is, that Bessarion writing vpon the Sacrament, confesseth, that there are two Sacraments onely deliuered in the Gospell. But the Papists haue added other fise Sacraments vnto these two, giuing like vertue vnto confirmation, marriage, order, penance, and extream unction, as vnto Baptisme and the Lords Supper: and teaching that Sacraments containe grace, and iustifie the receiver. So that if we will belaeue them, as well he is iustified, that is confirmed, married, ordered or annoynted, as he that is baptised, or made partaker of the Lords body and blood. Where Christ distributed the Sacrament of his bodie and blood, and gaue both the kinds to all communicants,

De corp. &
sang. Christi.

ants, they seldome distribute the sacrament, and take the cup from all but the priest. In confirmation and extreme unction they vse other signes and soymes then euer Christ ordained. They teach that Christians are able to satisfie for their sinnes, and that the Pope by indulgences hath power to remit satisfaction, and to do away the temporall punishment of sinne. Are they not then most miserable, that haue corrupted the sacraments and seales of Gods eternall testament, and as it were broken the covenants betwixt God and vs, and despised the pledges of his loue?

Of Christian faith they thinke so basely, that they make it nothing but a bare assent to Gods word, as well in fearing the threatnings of the law, as believing the promises of the Gospell; & teach that not only reprobate men, but also the diuels also may haue true faith. Bellarmine *lib. de iustf. l. 1. c. 15.* speaking of the faith of wicked men and diuels, sayth, that both is true and right, and catholike faith, and comparable to S. Peters faith concerning the object.

Grace that maketh vs acceptable to God (saith Bellarmine) cannot really be distinguished from the habite of charitie. But if this be true, then may Christians be saued by their woorkes without the help of Gods grace woorking with the, which is meer Pelagianisme. For if charitie, as it is in vs habitually, make vs beloued; then it is our loue towards God, and not Gods grace or loue towards vs, or his grace helping vs, and remitting our sins through Christ that saueth vs properly.

Lib. 1. de gratia cap. 6.

They denie that a man is certainly to perswade himself of his owne saluation, or to believe the same, and all their confidence they put in their owne woorkes and merites, hoping to be saued by pilgrimages, indulgences, eating of sumadaes, creeping to the crosse, kissing of the Popes toe, praying to saints, to stockes, to stones, giuing of money to lazie Monkes and Friers, and such like humane deuises.

Are they not then most wretched, that neither vnderstand what is grace, nor what is faith, nor what is charitie, nor

Tit. 3.
Ibidem.

what belongeth to good works: He that beleeueth not (saith our Saviour, Marke 16) shall be damned. The Apostle also sheweth, that none is iustified, but by the grace of Christ. Nay he sayth, that Christ saued vs, not by the workes of righteousness, which we had done, but according to his mercie, by the washing of the new birth, and the renewing of the holy Ghost. By eating holy bread, they hope to attaine health of body and soule, as it is in the Romish Missall: they doubt not also, but that their eating of their paschall lambe, tendeth to the praise of God. By holy water they teach, that not onely diuels are diuened away, but also veniall sinnes remitted. Finally, there remaine but few points of religion which the Papists with their leuen, partly of Iudaical and heathenish superstition, and partly of hereticall doctrine haue not corrupted. What then reſteth, but that we deploze their blindnesse which admit such erroneous, absurd, and blasphemous points of doctrine, and wilfully resist those that offer vnto them the truth out of Gods word?

CHAP. V.

The miserable state of Papists in matters of Religion is proued further, for that they are deprived of those blessings which we haue receiued by the abrogation of popish heresies and superstition.

I Do not thinke but that our aduersaries, albeit they differ from vs in other points, yet in this will ioyne with vs, and confesse that it is a miserable thing to wander without any certaintie in religion. Parsons in the first encounter of his Wardword both in effect say so much: and albeit they should denie it, yet it is a matter very euident. For as the Apostle sayth Rom. 2. Those that sinne without the law, shall perish also without the law. If they know the law, and do it not, the law will accuse them and condemne them. If they regard

regard not to know the law, yet shall Gods iustice lay hold vpon them for offending the law, which they ought to haue knowne. The Apostle Ephes. 2. when he would put them in mind of their miserable estate before their conuersion, saith they liued without Christ and without God in the world. As if nothing can be deuised more damnable, then to liue without certaine knowledge of God and of Christ Iesus. The Gentiles (as the Apostle saith Ephes. 4.) walke in the vanitie of their mind, hauing their vnderstanding darkned, and being strangers from the life of God through the ignorance that is in them, because of the hardnesse of their heart: which argueth the miserable state of Christians, that liue like Gentils without the true knowledge of Christ Iesus. God hath also appointed a certaine ministration in the Church, giuing some Apostles, some Prophets, some Euangelists, some Pastors and teachers, and among the rest one end was, that henceforth we should be no more children, wauering and carried about with euery wind of doctrine. But the Papists, for the most part, as is shewed, liue without the knowledge of God, and the rest are carried about with the blast of euery blustering Hope, & wauering as the wind of his blustering bulles and decretals do carie them. Upon the Scriptures they ground not themselues, but must take both such Scriptures and such doctrine, as he shall deliuer them.

Secondly, it is a miserable thing to be deuied from the vnitie of Christ his Church. For as out of the arke of Noe all perished in the old world; so all that are without the Church of Christ, shall vndoubtedly perish. Those Hopes that are without Christ his fold, are exposed to the mercie of the wolfe, and without hope of saluation. How then can the Papists looke for saluation, that in faith and sacraments are deuied from the Catholicke and Apostolicke Church? Further, by many properties they shew themselues to haue no affinitie with the true Church, as before I haue declared.

Thirdly, without true faith it is impossible to please God. The same is the doore, by which we enter into the

kingdome of heauen. But we haue shewed, that in many points the Papists haue declined from the true faith. What hope then can they haue either to enter into the kingdom of heauen, or to please God? How hapneth it they see not their wretched state? *Absque noticia sui Creatoris, omnis homo pecus est.* Without the knowledge of God, a man is no better then a beast, saith Hierome epist. 3.

Fourthly, the Sacraments are the scales of the new Testament betwixt God and vs. Our Sauior taking the cup at his last supper, called it The new Testament in his blood. If then the Papists haue violated Christ his institution, in their doctrine and ministracion of sacraments, as by diuers arguments we haue declared; then haue they declared themselues unworthy to be partakers of his couenant.

Fifthly, Those which despise the Lord, shall themselues be despised, saith the Lord 1. Sam. 2. And as he promiseth blessings to those that worship him, and keepe his commandments; so he threatneth cursings to those that refuse to heare the voice of the Lord, and to keepe his commaundments and ceremonies prescribed for his worship. *Quod si audire nolueris vocem Domini Dei tui, ut custodias & facias omnia mandata eius & ceremonias, quas ego precipio tibi hodie, venient super te omnes maledictiones & apprehendent te,* saith Moyses Deut. 28. Let the Papists then consider well with themselues what they haue done, in transfozming the worship of God into the worship of creatures, and seruing him not, as he hath appointed, but according to their owne deuises and fancies: and let them beware that these plagues & curses ouertake them not, seeing they haue wholly neglected the true worship of God.

Sixthly, Strange tongues are for a signe (as the Apostle saith, 1. Cor. 14.) not to them that belecue, but to them that beleue not. The Prophet also threatneth as a plague, that God wil speake to his people by men of other tongues, and in strange languages. *In loquela labij, & lingua altera loquentur ad populum istum.* It is therefore strange that the Papists feele not the hand of God vpon them, when they heare scrip-
tures

tures read, and prayers said publikely in a language, which they vnderstand not: and a thing to be wondred at, that they chuse rather to liue in this blindness, then to haue the word of God read in a tongue which they are able to vnderstand, and whereby they may learne to feare God.

Seuenthly, the very heathen haue oft times chosen to die, rather then to see themselves oppressed by tyrants. Yet such is the stupiditie of Papists, that they suffer the Pope and his Priests to tyrannize ouer them, loading their consciences with intolerable lawes and false doctrine, and spoiling their goods by diuers kinds of exactions, and endangering their liues by their Inquisitors, and massacres, and such like executioners of their bloudie decrees.

8. Most dangerous is euery diuision among those of one societie, but most miserable it is, when they which profess themselves to be of Gods Church, are deuided one from another. For the Church is a house of vnitie, and not of dissention. But among Papists one holdeth of Becket, another of Francis, another of Dominicke, another of Clare: and in no point of doctrine do all their Doctors agree together. Superstitiously also they obserue dayes, times, and distinction of meates, and consecrate salt, water, bread, candles, and pascchal Lambes. Finally, they leaue the Creator, and serue our Ladie, Angels, and Saints, and other creatures. Nay, for reliques of Saints they worship oft times the ashes, reliques and bones of wicked men and reprobates: nay, of brute beasts.

9. It is an vnseemely thing for those, that profess holiness, to shew themselves examples of all beastlinesse, as the Popes and holiest men of the papists are wont to do. Wherefore seeing y dogs, sozcerers, whoze mongers, murderers, idolaters, and lyars shall be shut out of the kingdome of heauen, they are not to looke to be admitted, without speedie reformation.

10. No Prince liuing vnder the Pope can assure himselfe of his state: nor can any subiect, that liueth vnder such a prince assure himselfe either of his life, or goods. For if

the Pope haue power to take away kingdomes, and to be-
low them vpon others: how can any King or prince as-
sure himselfe he will not attempt the same, when occasion
serueth, considering his violent proceeding against Empe-
rours and kings in time past, and against our late noble
Queen, against Henry the third and fourth of Fraunce, and
diuers others? And if euery one by him and his Inquisitors
declared Hereticke, is to lose life and goods: who can assure
himselfe of either, if he acknowledge not his authoritie, and
refuse his religion?

11. No man certes shall prosper, that shall follow An-
tichrists sect or religion: If any man worship the beast, and
his image, (saith the Angel Apocalypf. 14.) and receiue his
marke in his forehead, and in his hand, the same shall drinke
of the wine of the wrath of God, of the pure wine that is pow-
red into the cuppe of his wrath. But that new Rome and the
Popes government is the image of the old Romaine Em-
pire, and that the Pope is Antichrist, it plainly appeareth
by diuers arguments, which I haue declared in my fifth
booke *De pontif. Rom.*

12. Those kings that liue vnder the Pope, are but halfe
kings. For first, their Cleargie in diuers cases is exempt
from them, and next they haue not to do with the rest of
their subiects in ecclesiasticall causes. O miserable kings,
that haue fallen downe to worship the beast, and haue suf-
fered such base hongerly Italians to take away moze then
halfe of their royall authoritie!

13. We find that no kingdome can long liue in peace,
which is subiect to the Popes controlment. For if the Pope
do find himselfe aggrieved, then doth he trouble the peace of
the State; if the same offend him not, but pay what he re-
quireth: yet if he fall out with others, then must that king-
dome make warres at the Popes pleasure. By the Popes
solicitation both England, France, Flaunders, Spaine; and
all Christian countries haue endured great troubles. The
Turkes liue farre moze quietly vnder their Sultans, then
Papists vnder the Pope.

Finally,

Finally, considering the intolerable exactions of the Pope, and his furious inclination to warre and bloodshed, and the tyrannie both of the Pope and his adherents: it is no maruell, if the papisticall people be poore, and much wasted. Whether then we respect things of this life, or of the life to come, there is no creature moze miserable then a Papist. Do you not then wonder, that any should like the popish government? It were certainly much to be wondered, but that experience doth teach vs, that the Cimmerians that dwell in darknesse care not for the light, and that brutish beasts delight in brutishnesse, and base people in servitude, and superstitious people in vanities and superstitions.

CHAP. VI.

Of the contradictions of Popish Doctors in principall points of Religion.

Of the dissensions of popish Doctors in matters of religion, I haue said somewhat befoze. Yet because Papists make vnitie in matters of faith to be a marke of the Church, and confidently deny, that their Doctors dissent in any point of any moment: I haue thought good to insist yet moze vpon this point, that the world may see, not only their miserie, that as men not resolved in most points of religion, wauer betwixt contrarie opinions, but also their notozious impudencie that deny it. Wherein also doth appeare some Papists wonderfull simplicitie, that seeing the contention of their Doctors, do not vnderstand their differences; and seeing their differences and vncertaintie of popish Religion, do notwithstanding sticke fast in the filthy doges, and abhominable corruptions thereof.

Pighius lib. 1. *Eccles. hierarch.* cap. 2. saith, That Scriptures are not aboue our faith, but subiect vnto it, Stapleton *Princip. doctrin.* lib. 12. cap. 15. holdeth, that the Church and Scriptures are of equall authoritie. Eckius in *enchirid.* loc. com. cap.

de Eccles. saith: That the Scriptures are not authentickall without the authoritie of the church. Bellarmine thought best not to dispute this question.

- 2 Nicholas Lyra, Hugo, Dionysius Carthusianus, Hugo Cardinalis, Thomas de Vio, and Sixtus Senensis *lib. 1. Biblioth. sancta*, reiect the last seven Chapters of the booke of Hester, as not canonicall Scripture. The Conuenticle of Trent, Bellarmine and most popish Doctozs of late time hold them to be canonicall: and thinke hardy of those, which teach contrarie.

- 3 Iohn Driedo, *lib. 1. de Scripturis & dogmat. Eccles.* denyeth the booke of Baruch to be canonicall Scripture. Bellarmine *lib. 1. de verb. Dei*, and most of his fellowes be of a contrarie opinion.

- 4 Caietan and Erasmus in their Commentaries vpon the Epistle to the Hebrewes, of Iames, Iude, the second of Peter, the second and third of Iohn, do dissent from the rest of their fellowes, partly concerning the authoys, and partly concerning the anthozitie of those Epistles.

- 5 Iames bishop of Christopolis in *Præfat. in Psalm. And Canus lib. 2. cap. 13. de locis theologicis*, affirme, That the Iewes haue depraued and corrupted the Scriptures. An opinion false and blasphemous, and therefore contradicted by Bellarmine *lib. 2. de verb. Dei* and diuers others.

- 6 Sainctes Pagninus in *Præfat. interpretationis sue Biblior.* And Paulus bishop of Foro-lempronij *lib. 2. cap. 1. de die passionis Domini*, deny, that the vulgar Latine translation was made by Hierome. Augustine of Eugubium, and Iohn Picus of Mirandula hold contrarie. Bellarmine and Driedo say, that it is part his, and part others.

- 7 Alexander Hales and Durand hold, that the diuine attributes are not distinguished, but in respect vnto creatures. Henricus and Albertus Magnus in *1. Sent. dist. 2.* hold contrarie.

- 8 Richardus in *dist. 3. lib. 1. sent.* holdeth, that the most holy Trinitie may be demonstrated by naturall reasons, Scotus, and Francis Maronis, and Thomas affirme contrarie.

About

About the faculties of the soule, called *potentia*, the schoolmen are deuised into three sects. Some hold that they are al one with the substance of the soule: others, that they are accidents: the third, that they are betwene substances and accidents. 9
Vid. lib. 1. sen.
dist. 3. & dd.

Abbas Ioachim and Richardus de sancto victore, taught *di-
nam essentiam generare & gigni*. The contrary is taught by Peter Lombard and his followers. 10
Ibidem.

Peter Lombard *lib. sent. 1. dist. 17.* taught, that charitie, wherewith we loue God and our neighbor, is the holy Ghost, and that it is not any thing created. But now most of his followers haue in this point forsaken him, and hold contrarie. 11

In the 24. distinction of his first booke, the same Peter Lombard saith, that words of number spoken of God, are spoken onely relatively, and that the word Trinitie implieth nothing positiuely, but onely priuatiuely. Which because it contrarieth the mysterie of the holy Trinitie, is denied almost by all his followers. 12

In the 44. distinction of the same booke he saith, that God can alwayes doe whatsoeuer he could euer do, and willeth whatsoeuer he would at any time, and knoweth whatsoeuer he he knew at any time. But his disciples hold direct contrarie. 13

Thomas p. 1. q. 46. art. 2. holdeth, that the world, or at the least some creature might haue bene from euerlasting. So likewise holdeth Bonauenture, and some others. Richardus doeth maintaine the opposite opinion. 14

The Master of Sentences in 4. dist. 1. and Gabriel, and Vega *lib. 7. in concil. Trident. c. 13.* hold, that not onely substances, but accidents are also created. Alexander Hales q. 9. m. 6. & q. 10. m. 1. and Thomas p. 1. q. 45. art. 4. affirme that only substances are created. 15

About this question, *An omnium aeternorum sit unum e-
num vel multiplex*: there are five different opinions, the first of Scotus, the second of Thomas, the third of Durand, the fourth of Henricus, the fifth of Bonauenture. 16

17. Likewise about this question, *Quæ sit ratio formalis cur Angelus sit in loco*, there are five diuers opinions, all repugnant one to another.
18. Thomas and Richardus do affirme, that tino Angels cannot be in one place together: Scotus, Occham, and Gabriel hold the contrary.
19. Thomas teacheth, that Angels haue not *intellectum agentem & possibilem*. Scotus doth directly contradict him.
20. Scotus and Gabriel teach, that diuels and good Angels do vnderstand naturally both our thoughts, and the thoughts one of another: but to Thomas p. 1. q. 57. art. 4. this seemeth absurd.
21. Antisiodorensis lib. 2. sum. teacheth, that Christ had *Angelum custodem*: other schole-men denie it.
22. Scotus sayth, that the will is the onely subject of sinne: Thomas denieth it.
23. Concerning the place of paradise, there are thre different opinions. Some hold that it reacheth to the circle of the Moone. *Thom. in 2. dist. 17.* and Bonauenture doe place it vpon a high mountaine. The rest place it in the East.
24. Concerning the nature of fræ wil, there are diuersities of opinions among scholermen and others, as Iosephus Angles sheweth in lib. 2. sent. dist. 24. & 25.
25. Richardus holdeth that fræ will cannot be chaunged by God. Others for the most part hold the contrary.
26. Thomas, Bonauenture and Sotus hold, that grace is not a qualitie infused, but a qualitie inherent in the soule. Alexander Hales and Scotus hold that it is a qualitie infused.
27. Iosephus Angles in lib. 2. sent. dist. 26. rehearseth thre seuerall opinions of schole doctozs about the diuision of grace in *gratiam operantem & cooperantem*: whereby it may appeare, that in talking of grace they do endeuoꝝ to shut out grace.
28. Certaine schollers of Thomas belæue and teach, that no man being of yeares of discretion can be iustified by the absolute power of God, without the act and concurrence of fræ will: Scotus, Vega and Caietane say quite contrary.

Both

Both their opinions are touched by Iosephus Angles in 2.
sent. dist. 27.

Richardus in 2. *dist. 27. art. 2. q. 1.* Scotus in 1. *dist. 17. q. 1. art. 1.* 29.
and Durand in 1. *dist. 17. q. 2.* & others hold, that a mā may mer-
it the first grace *de congruo*. Gregorius Ariminensis in 2. *di. 26.*
Lyranus in Ioan. 1. *Waldensis* and others do denie it. Sotus *li. 2.*
de nat. & grat. c. 4. saith, that the former opinion is neare to pe-
lagianisme.

Gregorius Ariminensis in 2. *dist. q. 1.* and Capreolus in 2. *di. 30.*
27. *q. 1.* hold that no man without the illustration of Gods
speciall grace, can attaine to the knowledge of any mozall
truth. But Thomas and Scotus in 2. *dist. 27.* do hold contrary.

Durand placeth originall sinne in the carnall appetite: 31.
Thomas placeth it in the whole substance of y^e soule: Scotus
differeth from both, and placeth it in the will of man. 32.

Iosephus Angles rehearseth thre diuers opinions in 2.
dist. 37. about this question, whether a sin of omission may be
committed without a positieue act.

The same man reckoneth fīue different opinions about 33.
the difference of mozall and veniall sinnes. And thre opi-
nions concerning this question, What is sinne of malice.

Bellarmino *lib. 1. de pontif. Rom. c. 12.* saith, that the keyes 34.
of the Church are nothing but order and iurisdiction. Caietan
in *tractat. de instit. & authorit. Romani pontificis*, holdeth that
the keyes of the Church include somewhat more.

Pighius *lib. 4. hierarch. eccles. cap. 8.* holdeth, that the Pope 35.
cannot fall into heresie, noz be deposed. Turrecremata *lib. 4.*
sum. part. 2. c. 20. saith, that the Pope falling into heresie *ipso*
facto, is deposed befoze God, and cast out of the Church.
There also he saith, that some held that the Pope neither for
manifest nor secret heresie is deposed, or could be deposed.
Caietan in *tract. de author. Papa & concil. c. 20. & 21.* holdeth,
that the Pope prouing a notozious hereticke, is not depo-
sed *ipso facto*, but that he may and ought to be deposed by
the Church. Bellarmine himselte *lib. 2. de pontif. Rom. c. 30.* hol-
deth, that if the Pope be a notorious hereticke, he then of him-
selte ceaseth to be Pope.

6. Iansenius denieth, that the comming againe of Helias can be pꝛoued out of the 48. of Ecclesiasticus. Bellarmine *lib. 3 de pont. Rom. c. 6.* wondꝛeth that he should be of that opinion.
- 37 Franciscus Victoria relect. 2. de potestate Ecclesie q. 2. and Alphonsus a Castro *lib. 2. de heret. iust. punir.* sayth, that as well Bishops as Apostles did immediatly receiue iurisdiction from God. Turrecremata *lib. 2. sum. de Eccles. c. 34.* and Iacobatius de concilijs, hold, that the Apostles receiued their iurisdiction from Peter, and other Bishops from Peters successor. Caietane in tract. de author. Papa, Dominicus a Soto in. 4. dist. 20. and Heruæus de potestate Papa, teach, that the Apostles receiued their power from God, and all other Bishops from the Pope. And this is also the opinion of Bellarmine.
- 38 Hostiensis in c. monit. de iudicijs, and Augustine Triumphus in summa de potestate Ecclesie q. 1. art. 1. and others very triumphantly affirme, that the Pope by the law of God hath full power ouer the whole world, as well in ciuill as Ecclesiasticall affaires. Driedo, Turrecremata, Sotus, Sanders, and others reckoned vꝑ by Bellarmine *lib. 5. de Pontif. Rom. c. 1.* are content to abate somewhat, and to say, that directly the Pope hath not power ouer all the kingdomes of the whole world.
- 39 The Doctozs of Paris hold, that a generall councell cannot erre. Caietane in apolog. p. 2. c. 21. and Turrecremata *lib. 3. sum. c. 32.* hold contrary.
- 40 Petrus de Alliaco, Ioannes Gerson, Iacobus Almain, and others in their treatises De potestate Ecclesie, hold that a generall Councell is aboue the Pope. Others hold, that the Pope is aboue the Councell, as Iacobatius de concilijs, Sanders de visib. monarchia, and Bellarmine *lib. de concilijs.* Others wene, that although the Pope be aboue the Councell, yet it lyeth in his power to make the Councel aboue the Pope, as is euident by the glosse, non si 7. q. 7. and c. in synod. dist. 63.
- 41 The Romane Catechisme in the exposition of the Creed: Waldensis fol. 1. lib. 2. c. 9. Turrecremata *lib. 1. c. 3.* and others do shut out excommunicate persons from being members of the Church: but this is misliked by others, as Bellarmine confesseth *lib. de Eccles. militanti. c. 6.*

Alexander Hales 3. part. q. ult. art. 2. and Turrecrem. lib. 1. de Ecclesia cap. 30. affirme: That in the passion of Christ the holy virgin onely had true faith. Bellarmine lib. de Eccles. milit. cap. 17. maruelleth at them, and condemneth their opinion.

42

Ioan. Maior in 4. dist. 24. q. 2. saith, that by Gods lawe Priestes are forbidden to marrie. The same opinion both Clichtouey hold, lib. de continentia Sacerdot. cap. 4. But Thomas in 2. 2. q. 88. art. 11. saith, that the vow of continencie is annered to priesthood by the lawes of the Church onely. And many follow his opinion, and among the rest Bellarmine.

43

Marfilius de Padua writeth, that Clearkes are subiect to secular Princes. The Canonists in c. tributum. 23. q. 8. & in c. quamuis, de censibus in 6. hold, that both their persons and goods are exempted from tempoꝛall princes iurisdiction. Franciscus victoria relect. 1. q. ult. de potest. Eccles. and diuers others cut the controuersie in the midd, and hold, that they are free for their persons and goods, partly by the law of God, and partly by priuiledges of Princes, and partly by neither.

44

Vow the soules of holy men departed do know what was say oꝛ do, Bellarmine bringeth in thꝛee diuers opinions, lib. de sanct. Beat. cap. 20.

45

Caietan in Exod. cap. 20. taketh an image and an idoll for one thing. Bellarmine lib. de cult. sanct. cap. 7. reponeth him for it. Likewise he misliketh Ambrose Catharine, who in a tract of images saith, That God prohibited images simply, but that this prohibition was positieue and tempoꝛall.

46

Occham, Maior and Richardus are of opinion, that a Sacrament cannot be defined. Scotus in 4. dist. 1. q. 2. holdeth, that it may be defined imperfectly. Ledesina in tract. de Sacrament. in genere q. 1. art. 2. holdeth, that it may properly be defined.

47

Bellarmino lib. 1. de Sacramentis cap. 18. bringeth in diuers opinions concerning the forme and matter of Sacraments, no one agreeing with others.

48

Finally, I haue already rehearsed infinite contradictions of the Romanists concerning the Masse, in my booke *de Mis-
sa contra Bellarm.* concerning purgatorie and indulgences, in my booke against Bellarmine of that argument. I haue also in the first booke touched diuers contradictions and contrarieties in the doctrine of our aduersaries. And to be briefe, I say, and offer to proue, that there is no article of Christian faith, wherein the aduersaries do not varie and disagree one from another. God grant they may once see it, and leauing their idle bangling about vaine questions of mixt diuinitie, returne to the Catholike faith, which is a doctrine of agreement and vnitie.

CHAP. VII.

*Of the seruile and wretched state of the English nation,
under the raigne of Queene Mary, and gene-
rally of all people liuing vnder the Popes
lawes and religion.*

HAuing at full discoursed concerning matters Ecclesiastical, it followeth now, that I speake of matters touching the state politike, beginning first with our owne nation vnder the unhappie raigne of Quene Marie, sometime Quene of England, and then touching other Princes and States, that are subiect to the thraldome of the Pope and his Babylonish religion.

First then it is apparent, that she brought her selfe and her people into danger, by reason of her match with king Philip: and no question but she had brought this kingdome into subiection, if not into seruile bondage, if God had not crossed the designs of man, and dealt mercifully with vs, both taking away the Quene in the strength of her age, and preventing the wicked counsels of bloudie traitours and persecutours, who (as Iohn Hales saith) meant to haue brought this land vnder strangers: and altering the State before y^e Spaniards had taken any firme footing in England.

How

How great danger this land stood in, those that then liued may well remember, and we cannot chuse but acknowledge, if we looke backe and consider the working of Quēn Marie, of the popish pzelates, and of the Spaniards. The Quēne sought by all meanes to put the kingdome into the hands of king Philip. The popish pzelates sought to suppress religion, which could not be without the oppression of our libertie. The Spaniards ruled insolently, and went about to make themselves strong, aduancing those which were of their faction, and thrusting backe all, that were studious of their countries libertie. The bulwarkes or blockes, that were made for defence of the land against strangers, they suffered to fall: they brought in strangers; they put the commaund of the kingdome into the hands of such as were best affectioned to themselves, and least carefull of their countries libertie.

What would haue ensued of this, it is an easie matter to coniecture by the depoytment of Spaniards in other countries, that are subiect to their gouernment.

In the Indies they rule not like men, but rather like barbarous tyrants and sauage beasts. Contemning all iustice, (saith Bartholomæus à casaf writing of the cruel vsage of the Spaniards towards the Indians) they delight to see streames of mans blood, which they haue shed, and seeke with infinite slaughter to depriue those great countries of the naturall inhabitants thereof. In short space they killed diuers hundred thousandes, onely in one Island called Hispaniola: the women they abused, the treasure and commodities of the countrie they spoiled.

In his Preface to king Philip.

The people of Naples were in the time of Charles the first, who otherwise was a good prince, so bered and oppressed by the Spaniards: as an Ambassadour of the people of Siena said to Henry the French king, that for release of their extreame bondage they seemed desirous to liue vnder the

Nat. Com.
hist. lib. 6.

Turke: *Vi Turcarum imperia ad sanitarum miseriarum refugium exoptare videantur.* He saith further, that the Spaniards laid so many grieuous tributes vpon the people, that diuers aun-

cient townes were thereby deformed, and left desolate.

The Dutchie of Milan also by the Spanish tyrannie, as those that haue trauelled that countrie do know, is brought to great pouertie. The taxes and customes are grievous, the oppzessions wrought by the souldiers many, the lawes unsupportable. Neither doth it auaille them to complaine. For that remedie they haue often tried, but all in vaine. But no people was euer moze oppzessed, then the Flemmings, Brabançons, Hollanders and other nations of the Low countries. Their liberties they haue disanulled, their lawes they haue litle regarded, their townes they haue spoiled, their countrie they haue almost wasted. By the fundamentall lawes of the countrie, they might neither place strange gouernours ouer them, nor bzing in foraine forces among them. But the Spaniards haue done both. By the lawes, the king of Spaine could neither impose taxes vpon the subiect, without the consent of the States, nor condemn any man, but by the lawes of the countrie. But he hath both done the one and the other. The Duke of Alua without the consent of the States, or order, required the hundredth part of that which euery man was worth, and the tenth of all things bought and sold in the countrie. The noble Charles of Egmont and Horne, and diuers Noble men of the countrie, that had done him great seruice, he caused to be done to shamesful death. The prince of Oranges eldest sonne, contrarie to the lawes of the Uniuersitie of Louain and countrie, he caused to be caried prisoner into Spaine. Finally, contrarie to the lawes of the countrie he altered the ecclesiasticall State. making new Bishops, and erecting new offices of inquisition in diuers places of the countrie. And this the king did, hauing swozne to obserue the lawes and priuiledges of the countrie. I will not here recount the murthers, rapes, robberies, thefts, spoiles, and wrongs which the Spanish souldiers and officers haue committed. For that would require a great volume, and it would be said, that these are the calamities of warres, and wrongs of priuate persons. Yet if Spaniards bzing warres and

Ludouic.
Guicciard.
de Paefi
bassi.

and calamities with them, and see not these wrongs redressed: it sheweth how much their tyrannicall gouernement is to be auoided and detested. But that is made apparant by the lawes and proceedings, which are publicly acknowledged.

The Portugals may be an example to all nations, sufficient to make the Spanissh gouernement odious. For although they be neare neighbors, and agree with the Spaniards in Religion, language, lawes and humors; yet haue they not found any more fauour at their hands, then other nations. Their Nobilitie is almost ouerthrowne, the Merchant decayed, the Commons spoiled. The exactions are intolerable, and yet farre more tolerable then the wrongs offered by Spaniards, from whom neither the husband can keepe his wife, nor the father his daughter, nor the citizen or countriman any thing he hath. Adde hereunto the violence that is offered to mens persons, and the iniuries of words that they dayly sustaine; and then you will confesse, that the Portugals liue in great misery and bondage.

In England also the Spaniards, albeit but few, began to play their partes, offering violence to diuers mens persons, and attempting the chastitie both of matrons and virgins. In the parliament, which is the foundation of the libertie of our nation, they attempted the ouerthrow of our libertie, not onely by conioyning king Philip with the Quene, but also leauing out the Quenes title of supreme authoritie in the summons, and taking away the free election of the Commons in chusing their Burgesses, and thrusting out Bishop Waslon, Alexander Nowell, and diuers Burgesses out of the parliament.

May such is the rigor of the Spanissh gouernement, that the Spaniards themselues cannot well like it. The priuileges of Aragon, the last king abrogated vpon pretense of disorder in the fact of Antony Perez. Escouedoes sonnes could neuer haue iustice for the death of their father. Murders and violences are rarely punished. The taxes, customes and payments are so grievous, that notwithstanding all the ri-

ches that commeth from the Indiaes, nothing can be deuised moze bare, poze and miserable, then the common sort of Spaniards. The imposition vpon fish, wine, oile and silkes, which are the pꝛincipall comodities of the country, is great: and other customes are not easie. In the market the tenth pence is exacted commonly for all commodities bought and sold.

Wherefoze if we respect nothing else but the yoke of the Spanish gouernement, we may account our nation in very miserable termes in Quene Maries dayes.

Yet was not that all the mischief she brought with her. For beside the yoke of Spaniards, she put vpon her subiects the yoke of the Popes tyrannie, and of his Italians, relinquishing the first fruits and tenths of Ecclesiastical liuings to the Pope, and making her people subiect to all his extortions and pillages: which not onely to this nation, but also to all Christians hath alwayes bene very grieuous.

In Hen. 3.
p. 330.

Matthew Paris speaking onely of one Popes Legate, and his rauinous pillages, sayth, excepting church treasure, there remained not so much mony behind as he had caried with him out of England: *Nec remansit eadem hora, ut veraciter dicebatur, in Anglia tantum pecunia, exceptis sanctorum vasis & ornamentis Ecclesiarum, quantum à regno extorserat Anglicano.* The same man beside all this, as the same authoꝝ testifieth, bestowd thꝛee hundred benefices at his owne and the Popes pleasure. *Vnde regnum quasi vinea exposita omni transeuntis, quam exterminauit aper de sylua, miserabiliter languit desolatum.* Whereupō it fel out, saith he, that the kingdom did miserably languish, being laid desolate, & made like a vineyard, exposed to euery one that passeth by, and which the bore of the wood did roote out. He that shall reade that storie, shall find strange inuentions to extort money from the people, and vnderstand that great summes of mony were transported out of England by the Popes agents and countrinen. Bonner in his pꝛeface before Stephen Gardiners booke *De vera obedientia*, sayth, that the Popes prey in England was so great, that it amounted to as much almost as the reuēues of the Crowne.

The

The English nation complained to the Pope in the synod at Lyon in the dayes of king Henry the third, of diuers enormous pillages and exactions made by him and his officers, but could find no remedy. The Emperour, as Mathew Paris testifieth, found fault with the King of England, for that he suffered his countrey to be impouershed so shamefully by the Pope. *Imperator reprehendit regem Anglie (saith Mathew Paris) quod permetteret terram suam tam impudenter per Papam depauperari.* If we account the tenths, first frutes, rents coming of dispensations about Ecclesiasticall benefices, for mariages and bowes, money for licences to eat flesh and white meates, to kepe concubines, to erect new societies and orders of friers, money for indulgences and pardons, canonizations of saints, erecting of Churches, for rescripts of iustice, for absolution from othes, for sale of Passes, and such like Babylonish merchandize: we shall find that the summe doth farre exceed Bonners accompt. So iniurious was the Pope in extorting, and so patient was this land in bearing all burdens, that worthily it deserued to be called the Popes asse.

Math. Paris
in Hen. 3.

ibid.

¶ Nay such corruption was entred into the Romish church, that no act of religion could be executed without paying somewhat. At chrisening they paid a chrisme cloth; at buriall, a herse cloth. Neither could any be married, or housled, or absolved, but some what was paid. At Candlemasse they offered candles, at another day bread, and because bread would not dole without drinke, they offered also good ale in some places. By these meanes the priests of Baal liued vpon the poore mans labour, and got the husbandmans cow, the artificers instruments, and what euery man had, from the owners: and pressed the very marrow out of the common peoples bones.

To all these pillages, from which king Henry the eight of famous memorie, and his sonne king Edward had freed vs, Quene Mary did make her people subiect.

She also put her people vnder the bloodie hands of the butcherly Romish inquisitoys Bonner, Gardiner, Storie,

and their fellowes: which contrary to iustice, and all good forme of proceeding, caused foure or five hundred to be put to most cruell death in a short space, and were the occasion of the death of many hundreds more, that either for want, or by diseases died, being giuen to leaue their houses, and to shift for themselves. Some also died in prison, before they came to their triall. Whosoever would not forsake the truth, was giuen to forsake his countrey, kinned & friends, and to flie into strange countries for succor. So we see murder, tortures, banishments, bands and persecution of Gods saints were the monuments of her raigne.

Therefore it pleased God to afflict this countrey with a great penury and dearth: the like was not heard of for many yeares before, nor since. Our histories say, that wheate was for foure markes the quarter, and mault for 44. shillings: which, considering the rate of things, is twise or thrise so much as that summe amounteth vnto now. Whereupon it came to passe, that the people were constrained to make bread of acornes, that had refused the bread of Gods word, and that many died for extreme want and penury: and yet was not the country halfe so populous as now.

Finally, to her perpetuall dishonor, and the shame of all Papists, she lost Calice, Ghines, & whatsoever by the kings of England was left her in France. King Edward the third that most victorious prince wanne Calice: and she like a most disastrous Quene lost it: neither did any thing prosper that she toke in hand. In the beginning of her raigne she was giuen to flie into Suffolke disguised, and had by all likelihood lost both her life, crowne and hope, if the professors of the Gospell of Norfolk and Suffolke had not resorted vnto her, and defended her against those that pursued her: for the which she promised them liberally, but performed nothing. They deliuered her from danger, and she contrary to her promise, deliuered them by to the bloudy executioners to be pursued with fire and fagot.

She married with a stranger, to the great dislike of all true hearted Englishmen. But well was she requited. For her husband

husband neuer did well like her, and in the end he went from her, and did in a manner forsake her.

Great hope she had to leaue vs a king of her owne body to raigne after her; but her expectation was turned into a mockerie, and all the Passes said, and prayers deuised, and offerings to Saints reliques, for her safe deliuerie, toke no effect. The saying of the Prophet (Psal. 7.) was fulfilled in her. She conceiued griefe and brought forth iniquitie. *Concepit dolorem, & peperit iniquitatem.* Salomon for that he was a iust Prince, had a sonne giuen him to sit vpon his throne after him, as we reade 1. King. 3. Was not then this mercilesse Queene iustly punished with barrennesse, for making so many childlesse?

Without cause she fell at variance with the French, entering into her husbands quarrell. But she spent her labour and treasure in vaine, left the state in debt, and lost all she did aduenture for.

At the sea she was most unhappie, losing a goodly shippe called The great Harrie, by fire, and hauing no successe in any thing. And so it appeareth, that she liued and died disgracefully, leauing no memorie behind her, but of cruell persecution, of Spanish slaerie, and of disgrace, dishonour, and losse to our nation. Neither doth any accompt otherwise of her, then as of a woman unhappie in her marriage, cruell in persecuting Gods Saints, vngratefull to those that were her best friends, unkind to her subiects, disastrous in all her enterprises.

The like successe had those kings of England, that were most forward in the Popes service. Before king Henry the seconds time the Popes agents had litle to do in England. He was the first that gaue them grace. But see his reward. The Pope maintained Becket and other his rebellious subiects against him, and forced him to most disgracefull and base conditions of agreement. Furthermoze the Popes agents in his time found such fauour, that vntill the reigne of king Henry the eight, this Land could neuer be ridde of them.

King Richard the first for the Popes pleasure crossed himselfe for the holy land, and went thither with great forces of men, and royall provisions. But nothing he gained, beside a vaine name of a valiant man. On the other side, his losses and disgraces were exceeding great. For first, he lost most of his state: then he lost the best part of his men. Thirdly, he lost diuers good townes in France, where his enemies tooke aduantage of his absence. Fourthly, he was taken prisoner in his returne. Fifthly, he impouerished himselfe and his countrie in leauing money for his ransom. And lastly, was vnnobly slaine before a litle castle in France by a base fellow. So litle did the Popes pardons and blessings auaille him.

Neuer did any king of England more for the Pope then king Iohn. For he resigned his Crowne into his Legates hands, and indentured also as much as in him lay, to make his kingdome tributarie to the Pope. Let vs then see what fruite he reaped of his deuotion to the Pope. First, he liued in continuall iarre with his subiects. Secondly, he lost Normandie, and diuers townes of great moment, to the French. Thirdly, in his dayes the French made warre vpon him in England, and bid him base at his owne doores. Fourthly, he suffered his kingdome to be pillaged by the Pope. Finally, he died of poyson ministred to him by a Monk of Swinsted Abbey, as Caxtons Chronicle reporteth.

King Henry the third was flatly couened by Innocent the fourth, and deluded with a promise of the kingdome of Naples for his sonne Edmond. But for this vaine title he payed full deare, not onely suffering the Pope to spoile his countrie, but also paying himselfe great summes to the Pope.

King Henry the eight, for the deliuerance of Clement the seuenth, spent infinit treasure vainely. And that was the successe of all the kings of England that did seruice to the Pope.

Generally, all those that liue vnder the Popes iurisdiction, liue most miserably, being neither secured for their goods

goods, noz liues, noz liberties, either from their neighbour p^rinces, o^r from the Pope. First, they serue two kings, wheresoever they liue: that is, their King o^r Duke, and the Pope. If they offend the Pope, they are proclaimed hereticks, and are dæmed wo^rthie of death, yea albeit the controuerſie be no matter of Religion. Lewis of Bauier and his followers were reputed heretikes, he fo^r taking on him the Empire without the Popes allowance, these fo^r yelding obedience to their lawfull p^rince. The like censure was giuen against all that followed the Emperour Henry the fourth, and Fredericke the second.

If they offend their P^rinces, either in wo^rd o^r act, the penaltie is death. Poggio theweth, that a rich man being accused of treason, answered, that he had not offended, but if his goods had offended, he would not consent with them. And thus by renouncing that which he had, he escaped.

The lawes are very rigorous both of Pope and popish p^rinces, the executions very cruell and barbarous. Onuphrius speaking of the times of Alexander the first, saith, that there was neuer more outrages committed by Spadassins and cut throates: that the people of Rome had neuer lesse freedom: that there was a great number of priuie promoters, and that euery euill word was punished with death. But this is common to all Italian p^rinces. Furthers and spoiles are little regarded, euery wo^rd, nay euery thought against them if it be knowne, is punished most rigorously.

The Spanish inquisito^rs in crueltie passe most sauege beastes. Upon euery light surmise they proceed against most innocent persons, and some they racke, some they samish, some they burne, some they cut peccemcale. The very Papistes themselves could neuer endure it, no^r would suffer it, but by force. The Venetians will none of it. The Neapolitans refusing the same, yeld this reason, *quia per simplicem alicuius maleuoli accusationem, nullis requisitis probationibus, nullisq^{ue} defensionibus acceptis, posset quisque in carceres detrudi, & vita, honore, & facultatibus priuari*. Because by the single accusation of one malicious fellow, neither proofes being sought,

Natal. com.
hist. lib. 2.

Meteran. lib.
a. hist. Bel.

nor exceptions receiued, any man might be thrust into prison, and deprived of his honors, goods and life. Are they not then miserable, that liue vnder the danger of the cruell inquisition? The people of the Low countries do affirme, that the Inquisition was the originall ground of the troubles and tumults of the Low countries, and that the Cardinal Granuelle endeavouring to bring in the same, was the ruine of his countrie. At the first the same was practised principally against Turkes and Moores. Who then doth not detest the Spaniards and Italians, that practising the same against Christians, do plainly declare, that they hold them to be no better then Turkes and Moores?

Cap. accusatus de Hæret. in 6.
Cap. ad abolendam. de hæret.

The common forme also of inquisition against Christians is very cruell, odious, and intolerable, considering first that the Romanists take all for heretikes, that reproue them for their villanies, superstitions and heresies; and next for that they neither obserue forme nor order of iustice, nor respect young nor old, men alieue nor dead: oftentimes torturing mens bodies most cruelly, and spoiling their goods most greedily, and punishing any that dissent from the synagogue of Rome in matter of the Sacraments, as if they had conspired the destruction of their prince and countrie.

Meteran. hist.
Belg. lib. 2.

By this cruel proceeding in the raigne of Charles the fifth, the bloudie popish tormentors in the low countries put to death fiftie thousands, as the Histories of the Low countries testifie. In England, like sauage wolues they spoiled the flocke, during the raigne of Quene Marie. How many haue bene executed in Spaine, Italie, France, and Germanie by these Inquistors, it is hard to recount. Of late, because the executioners were not sufficient to satisfie their cruelty, they haue caused many thousands without all order to be massacred.

Onuphrius.
in Paulo. 4.

Paul the 4. that first brought the inquisition into Rome, brought himselfe and his house into perpetual hatred of the Romanes, insomuch, that vpon his death the people ran furiously together, broke his statue, threw downe the armes of his house, burnt the inquisition court, and were hardly restrained

restrained from doing further violence to the inquisi-
tors.

The Popes exactions in all countries are very grievous,
Ipse Romanus Pontifex (saith Iohn of Salisbury) *omnibus gra-* Polycrat.lib.
uis & ferè intolerabilis est. The Pope is become grievous and 6.c.14.
vntolerable vnto all men. Againe, speaking of the Church of
Rome, he saith, She sheweth her selfe rather a steppe-mother
then a mother, and that Scribes and Pharises sit in her, which
lay importable burdens on mens shoulders, which they wil not
once touch with their fingers.

Petrus de Alliaco speaking against the multitude and De reform.
greatnesse of the Popes exactions, busseth himselfe to find a Ecclef.
remedis, by diminishing the excessive charges of the Pope,
the number of Cardinals, and disorders of inferior prelates:
but al in vain. He proueth by the testimonie of Humbertus, Ibidem.
that the cause that disposed the Greekes to reuolt from the
Church of Rome, was the grievance of that Church in exactions,
excommunications and lawes. Speaking of the orders
of friers, he saith, that their state is burdensome to all men,
and hurtfull to hospitals and lazar-houses, and preiudiciall to
all states of the Church.

Bernard of Clugny describeth the qualities of Rome fitly: In Satyr.
Roma dat omnibus, omnia dantibus: Rome giueth all things to
all men (saith he) but prouided that they pay for it. And again:
Omnia Roma cum pretio: All things may be had at Rome if you
will buy them.

Amongst vs (saith Mantuan) Churches, priests, altars, masses,
crownes, fire, incense, prayers, yea heauen and God himselfe is
set to sale.

Venalia nobis (saith he)

Calamit.lib.3

Templa, sacerdotes, altaria, sacra, corona,

Ignis, thura, preces, cælum est venale Deusq;

Budæus saith, that the Popes lawes serue not now so much Annot. in
for direction in manners, as by bankers craft (soe so I may al. Pandet.
most terme it) to get money. *Sanctiones pontificæ non moribus*
regendis vsui sunt, sed propemodum dixerim, argentariæ faciendæ
authoritatem videntur accommodare.

In Hen 3.

Mathew Paris affirmeth, that the Church of Rome in the times of Henry the third, coufounding right and iustice, like a shamelesse and common whore was set to sale to all men, accounting vsury for a small fault, and symonie for none. *Eodem tempore (saith he) permittente, vel procurante Papa Gregorio adueniuit Romana Ecclesia insatiabilis cupiditas confundens fas nefasque, quod depositum rubore, velut meretrix vulgaris & effrons omnibus venalis & exposita, usuram pro paruo, symoniam pro nullo incommenienti reputauit*

And this taking with the Pope, is a matter so plaine and open, that they count symony for no sinne in the Pope. *Papa non dicitur facere symoniam conferendo beneficia & dignitates accepta pecunia*, saith Bartolus in l. *Barbarius. de offic. prat. 2. col.* And that as Theodoric à Niem in his booke of Schisme saith, is the opinion of diuers Canonists. *Felin de offic. & potest. indic. delegat. in c. ex parte. 1. nu. 1.* saith, that moderne Doctors hold without distinction, that the Pope is not obnoxious to the crime of symonie, and that himselfe is of that opinion.

What by colour of law, and what without law, the Pope and his shauclings do spoyle the whole Christian common wealth. The gaine of the Popes faculties, and of popish pardons, Passes, and dirges, and other such like papall wares and commodities, amounteth to a great masse of money. Therewith the Pope maketh warres, the Passes priests and friers maintaine themselves, and their baggages, and all their pompons traine and bzanery.

In the meane while the poore people wzing, that beare most of this charge. further, they are bound to prouide the furniture of altars, images, Churches, and all that is required for Passes. In a certaine visitation at Comu, by the Popes legate called Bonhomme so many particulars are commaunded to be prouided, as could not in seauen leaues be comprehended. In Spaine euery man of any sozt is compelled to buy two indulgences; the one for the quicke, the other for the dead. The common rate of a pardon they say is foure reals of plate. If the executors wil not

The Acts of
that visitation
were printed
at Colleyn.
anno 1585.

not be at the charge of a funerall, they vse to compell the parties.

The Pope to get money in his owne territorie beides all this raiseth new customes and impositions dayly, maketh a monopoly of whores, and hath ordinarie bankes of blury, as the world knoweth, and popish wryters confesse, where they speake of their *Monti da pietà*.

The like do other popish Princes, in so much, that if a man do well consider all, he must needs confesse that their gouernement is nothing else but a mere tyrannie, odious to God and man.

Therefore God doth punish them often with warres, sedition, sicknesse and famine, and other visitations. In Spaine it is an ordinarie matter to see the people die of famine. In Italy caterpillers haue often deuoured the cozne, and namely anno 1576. In the life of Pius the sixth, the people of Genua an. 1572. do wryte, that many of their people died of hunger, and that few had meanes to satisfie themselves with bread. The Iesuites in their annuall letters speake of a great famine in Italy and Sicily an. 1592. and shew, that diuers were constrained to eate dogs.

What successe the Popes souldiers, and other idolatrous Papists haue had of late yeares, diuers may remember: the histories are full. Charles the first seruing the Pope against the Germanes, was in the end forced by D. Maurice to leaue the country, & to saue himself by flight. The which he did with such speed, that diuers of his companie forgot to put on their bootes. In his enterprize against Algier, he lost a great part of his armie and fleet, and returned laden rather with scozne then spoile. In the end when he saw nothing succedd, he crept contemptibly into a monastery, and died as some say crazed in his braine, and most ingloriously.

King Philip in his memoziats to his sonne confesseth, that he spent 5594. millions of duckets in 33. yeares, and yet neuer reaped any thing for his labdur, but anguish and sorrow. His noble aetes by his sonne Charles, were wrytten

in a blanke booke. His first attempt was against the Moors in the Ile of Zerbi. But therein his flæte was taken and overthrowne by the Turkes, and his whole armie slaine or discomfited. Leauing the Turkes, he thought to trie his manhood against Christians. But in his warres he behaued himself so manfully, that thinking to subdue the Low countries by force, which yielded vnto him for loue, in the end he lost halfe of that which he possessed before. Purposing to make a conquest of England, he was himselfe conquered and overcome by a woman. Braggig of his invincible flæte, he found himselfe and his flæte vanquished by small forces. In the end he aymed at the crowne of France, promised vnto him by the traiterous Iebusites, and their associates, but his losse and scoyne receiued in that countrey made an end of that old King.

In Hungary nothing hath succeeded of late yeares, that hath bene enterprised by the Popes counsell. Eugenius the fourth caused Ladislaus the King of Poland and Hungarie to breake with the Turke, promising him great pardons and aides. But his whole armie was defeated, and himselfe slaine at the battell of Varna.

Francis the first, that was confederate with Pope Clement the seuenth, was taken prisoner at Pavia: and promising to roote out religion out of France, neuer prospered in any enterprise.

Henry his eldest sonne confederating himselfe with the Pope for the extirpation of such as forsooke the errors of poperie, was slaine miserably at a tournament, receiuing a wound in his eye, with which he threathed to see Anne Bourg a holy Party executed.

His sonne Francis died yong of an apostume in his eare, being iustly punished, for that he refused to heare the cries of the oppressed.

His brother Charles the ninth, the author and contriuer of the bloody massacre of France, anno 1572, wherein so much innocent blood was shed, died blæding at all the conduits of his body, and wallowed in his owne blood after he had shed

shed so much of others.

Henry the third, was slaine by a Dominican, or rather a demoniacall friar, hauing bestowed great charge and labour in killing of Gods saints. And so the line of Francis de Valois, and his sons failed, and the kingdom is translated into the house of Bourbon, which they persecuted.

The Leaguers of France, which mutined for the maintenance of poperie, are now ruined, and the Duke of Guise and the chiefe leaders of those rebels come all to unhappie ends.

Neither had those Christians, that either in the holy land or elsewhere, fought vnder the Popes banners better successe for the most part. Rodolphus who at the request of Gregorie the seventh, rebelled against the Emperour Henry, was by him ouerthrowne and slaine in battell. Neither did Mathildis the Popes paramour, and her souldiers speake much better.

Mathew Paris rehearseth diuers attempts by Christians, In Will. a. set on by the Pope against the Sarracens, but for the most part unhappy. Walter Sansauier that first went against the, lost his armie in Bulgaria. Peter the heremit was defeated with all his forces before Nice. Godescalcus a Dutch priest also, would needs leade an armie against the Turkes: but he was likewise ouerthrowne with all his companie. Godfray of Bullein, albeit he wanne Hierusalem, yet he lost diuers hundred thousands in the aduenture, and his posteritie did not long hold that which they had wonne.

In this seruice Lewis the ninth of France was taken prisoner first, and afterward lost his life. In the same did the noble Fredericke Barbarossa perish, and infinite other Christians. The French men blasphemed against God, seeing Ibid. they had no better successe in the holy land, as he saith. *De diuina conquirebantur in gratitudine, qui labores suos & deuotionis sinceritatem non respiciebat, sed quasi in alienum populum tradi in manus hostium patiebatur.* Finally, al that toke the Popes part against the Emperours Henry the third, fourth, and fift, Fredericke the first and second, and others, had euill successe.

Considering the premises therefore it is much to be wondered, that any princes should serue the Pope, that is so notoriouſly declared to be Antichriſt, and that they hold take his marke in their hands and ſoꝛeheades, eſpecially ſeing the ruill ſucceſſe, that others haue had in his ſeruiſe, and the plagues, that are thꝛeatened againſt thoſe, that take his marke vpon them. Much alſo it is to be lamented, that Chriſtians ſhould continue vnder the grieuous yoke either of the Pope, oꝛ popiſh religion. Rome in time paſt was miſtreſſe of y^e woꝛld, & the Church of Chriſt there moſt famous foꝛ pietie thꝛoughout the woꝛld. But now ſhe ſerueth Antichriſt moſt baſely, and is infamous foꝛ her impieties.

Baldus ſpeaking of Italie, ſaith: that ſhe is of all other countries the moſt miſerable, as wanting one to redreſſe her wrongs. *Olim prouinciarum domina, nunc omnium miſerrima.*

Lewis the 9. in his pragmaticall ſanction confeſſeth, that the kingdome of France was miſerably impoueriſhed by the Popes exactions. Molinæus in his booke *de paruis datis*, calleth the Popes exactions barbarous. Iulian a Cardinall in an Epiſtle to Eugenius the fourth, who deluded the Germanes demanding refoꝛmation of certaine abuſes, told the Pope plainly, that the ruine of the Papacie was at hand, if oꝛder were not taken preſently to ſatiſfie the people. *Finis pro certo eſt, ſaith he, ſecuris ad radicem poſita eſt.*

The Germanes in a certaine meeting at Nuremberg told the Popes Legate, that the burdens impoſed by the Pope were ſo grieuous, that they neither could, nor would beare them any longer. *Predicta vrgentiſſima atque intolerabilia, penitusq; non ferenda onera diutius ſe nec perferrè velle, nec tolerare poſſe.* Among theſe grieuances they reckon prohibitions of mariages, and certaine meates at certaine times, and to certaine perſons, contrarie to Gods law, pillages by preſence of pardons vnder colour of going to warre againſt Turkes, oꝛ building of Churches, and ſuch like; reſeruati-
on of abſolution in certaine caſe, couſinage of ſtationarie friars oꝛ limitors, the multitude of friars, drawing cauſes
to

Graum.
German.

to the Popes cognition, appointing of delegate Judges and defenders of mens right, as they are called, exemptions, reseruations, and pꝛouisions of liuings Ecclesiastical, pꝛiuiledges, rules of the Popes chancerie, commendaes, immunities of Monkes, friars, and pꝛiests, from payments and punishments, vniuersall excommunications, and interdicts, multitude of holidayes, lands coming into mortmaine, encroching vpon lay mens lands and goods, pensions and charges laid vpon benefices, superfluities and superstitions in honozing of Saints, and such like.

What relecth then, seeing as Christians do see the miseries of the people, that lye vnder the yoke of the Popes kingdome and his adherents, but that they seeke all lawful meanes to be freed from this tyrannie, and to shake off the yoke of this Antichristian gouernment.

CHAP. VIII.

That no king liuing vnder the Pope, and receiuing his doctrine, can assure himselfe of his kingdome.

That the yoke of Antichristian and popish gouernment is grieuous and intolerable to all Christians, we haue made it apparent by diuers particulars. But could any Christian indure it; yet Christian Kings and Princes haue least reason to do it. For as their place is higher then others, so the dishonour that is offered to them, and the hazard which they incurre, is of farre greater consideration, then if the same should be offered to pꝛiuate persons. And yet no man runneth into greater hazard, nor receiueth greater wrongs at the Popes hands, and by means of his doctrine and gouernment, then Christian Kings and princes. For first they are in no assurance of their state: and secondly, they runne in daunger to lose their liues, if they receiue the Popes authoritie and doctrine within their kingdomes: Of which two we will speake seuerally and in order.

That they stand in no assurance of their states, it may be pꝛoued, first, by the Popes doctrine: and secondly, by their pꝛactise. Their doctrine is cleare both by the Popes decretals, and by the common opinions of their pꝛincipall Doctors. Clement the first in the Chapter beginning *Romani de iureiurando*, declareth, that the Romane Emperours take an oath of fealtie and subiection to the Pope. *Romani principes* (saith he) *orthodoxa fidei professores, &c.* That is, the Emperours of Rome professing the faith, with seruour of faith and readie deuotion honoring the holy church of Rome, whose head is Christ our Redeemer, and the Bishop of Rome our redeemers Vicar, haue not thought it an indignitie to submit their heades, and to bind themselves by oath, from whom they haue receiued, not onely the approbation of their person assumed vnto the imperiall dignitie, but also vnction, consecration, and the crowne of the Empire. But if the Emperour receiue his Empire from the Pope, then may he be deposed by the Pope. And if he take an oath of fealtie and obedience to the Pope, then is he forsworne, if he obey not his sentences and censures, as the Canonists teach.

Clem. Rom.
de iureiurando.

Likewise the same Pope affirmeth, that the Emperour is bound by oath to roote out the enemies of the Romish church, and not to make any confederation or league with any enemy of the Pope, or any suspected vnto him. Which being graunted, it followeth, that no King or Emperour can make peace with others, then such as the Pope liketh, and that he is to make warres vpon such as he misliketh. A matter which now pꝛesently much concerneth all Christians. For if the Spaniards or other the Popes vassals haue respect to this law, as no question but they haue, then all capitulations betwixt them, and Christian princes of our profession are made by his dispensation, and to hold no longer then it shall stand with the Popes good liking.

The Authoꝛ of the glosse vpon the same chapter doth also plainly declare, that the Emperour is subiect to the Pope. *Modo quero*, (saith he) *nonne Iesus voluit, &c.* Now I aske (saith he) whether Christ Iesus would not, that these Princes

Princes, to whom he hath giuen temporall iurisdiction, &c. should be in some sort subiect vnto his Vicar, that is, to the Bishop of Rome: and whether he would not, that these Princes should giue oath to the Bishop of Rome; and whether he would not, that they should submit their heads to the same Bishop. VVhereunto Clement aunswereth in the text, that they should. And very plaine it is, that this was the meaning of Clement, seeing he determineth, that the Emperoz ought to take an oath of fealtie and obedience: *fidelitatis & obedientie*: but if he sweare fealtie and obedience, then is he to shew himselfe obedient, and the Pope may punish him, if he sweare false. So we see, that if the Popes law hold, then the Emperoz for his Empire is tenant at the Popes will, and may hold it no longer, then he continueth in his obedience, vnlesse he will either refuse to sweare, or be forsworne.

In the chapter *Pastoralis Clement. de sent. & re indicata*: the Pope declareth, that he hath superioritie ouer the Empire, and that in the vacancie of the Empire himselfe ought to succeed the Emperour. Whereupon also he contradicteth the Emperors proceeding, and declareth the Emperours sentence against Robert king of Sicilie to be void, and without effect. But if the Emperour cannot proceede against rebels, but that his sentence shall be reuerfed by the Pope; then is he the Popes bassall and subiect, and cannot longer hold the crowne, then it shall please the Pope. Neither may other princes looke for greater fauour at the Popes hands, then the Emperoz.

Boniface the eight in the Chapter, *Vnam sanctam. extr. com. de maiorit. & obedient.* doth expressly determine, that the Pope hath both swords, and that he hath power both to make kings, and to depose them. *Spiritualis potestas potestatem terrenam instituere habet, & indicare, si bona non fuerit.* That is, the spirituall power hath right to ordaine the earthly power, and to iudge the same, if it be not good. And againe: if the earthly power go astray, the same must be iudged by the spirituall power. That is, by the Pope. But if he haue

right to iudge kings; then hath he right to pronounce indy-
ment against them, and to take their crowne frō them. This
decretal was published against Philip the French King, but
no doubt, but the Pope taketh himselfe to haue the same
right against all other kings. Nay, albeit the same sentence
seemeth to haue bin suspended in regard of the French king
by the chapter *Mernit extr. com. de priuilegijs*, yet haue la-
ter Popes proceeded against some French Kings, as for ex-
ample, Lewis the twelfth, and Henry the third. Now may
then other Kings hope to escape their censures that are not
priuiledged:

Now if any man except and say, that this is not the do-
ctrine of Rome that now is, he shal shew himself to be but a
nouice, that thinketh that any Papist dare depart from the
doctrine of his holy fathers decretals. Beside that, if we
search the booke of late wryters, we shall find that they do
not digresse from their elders. Iosephus Vestanus in his trea-
tise *De osculatione pedum Pontificis*, p. 137. among diuers prin-
ciples and dicates of the Popes doctrine, deriued as he saith
from Gregory the seuenth, setteth downe these two: first,
that it is lawfull for the Pope to depose the Emperor: and next,
that he hath power to absolue subiects from their oath of obe-
dience to tyrannicall princes. But if he haue power to depose
princes, and to loose the subiects from the band of their obe-
dience vnto them; then is it manifest, that princes can no
longer hold their crownes then it shall please the Pope.

Bellarmino likewise *lib. 5. de Pontif. Rom. c. 6.* speaking of the
Pope, saith, he hath power to change kingdomes, and to take
from one, and to giue vnto another, if that be necessary for the
sauing of soules. And this he offereth to proue. *Potest mutare
regna (saith he) & uni auferre, atque alteri conferre. si id necessa-
rium sit ad animarum salutem, ut probabimus.*

Pius the fift in his bull against Quene Elizabeth affir-
meth, that the pope is made a prince, and set ouer al nations
and kingdomes, to pull vp, to destroy, to dissipate and spoile,
to plant and build. *Hunc unum (saith he) super omnes gentes, &
omnia regna Principem constituit, qui euellat, destruat, dissipet, dif-
perdat,*

perdat, plantet & adificet.

The Iebusites of France, in their booke entitled, *La verité defendue*, a booke as true as Cellus his booke w^ritten against Christian religion, entitled by him *Vera oratio*, or a true discourse, do defend the authoritie of the Pope, which he chalenge in iudging and deposing tempo^rall princes. Nay, which is moze strange, they blush not to affirme, that this great soueraignety in the Pope is profitable for princes, that stand in moze doubt of losing their t^em^po^rall kingdoms then of any other losse. But howsoever it is, if princes stand vpon losing their crownes at the Popes pleasure, then are they in poze estate, and without any assurance of their kingdoms, considering especially the malice of the Pope against such as p^rofesse the truth, and his ambition in encroching vpon his neighbors dominions.

Origen lib. 1.
contra Cellu.

Whineard a Iebusite was hanged in Paris anno 1594. for w^riting and holding diuers seditious positions, wherof one was, that the crowne of France might, and ought to be translated into another family, then that of Bourbon. Neither need any man make question, by whom he meant that this seat should be w^rought, seeing the Pope is the man, whose authoritie the Iebusites and Cananites seeke to aduance aboue kings.

Finally, Robert Parsons in his Warnword, part. 2. f. 117.6 alleageth a booke entitled, *De iusta Henrici tertij abdicatione*, that is, of the iust deposing of the French King Henry the third: whereby it is apparent, that he also holdeth, that the Pope may iustly depose kings. Neither is it likely, that he would so busily haue sought to stirre vp rebels in England, and to suborne cut-throtes to kill the Quene, or that he would haue desired that Pius the sixt his bull against her might be suspended for a time concerning Wapists, if he had not taken her to be deposed by the Pope.

But because this doctrine of the Popes authoritie, that of it selfe is litle wo^rth, would auail nothing, vnlesse the people also can be drawne to fauour the Popes faction; therefore the Pope and his schollers giue also a power to the

people to depose Kings and princes, especially if once they proue tyrants, that is, as Iebusites teach, if they be excommunicate by the Pope, or else seeke to maintaine their state or the truth against the violence and practises of the popish faction. Gregory the seuenth tooke away all regall power from Henry the fourth, and gaue the same vnto Rodulph of Saxonie, commaunding all Christians to receiue Rodulph for their King, and not to obey the Emperour Henry in any thing, as being absolued from their othes, which they were wont to giue vnto Kings. *Regiam ei potestatem adimo* (saith Gregory the seuenth) *interdicoq, Christianis omnibus illo iuramento absolutis quo fides regibus dari consuevit, ne Henrico vlla in re obtemperem, Rodulphum in regem suscipiant.* But this could not be executed, vnllesse the people had some power giuen them, to put by the one, and to receiue the other. Nor can princes stand firme, if seditious Popes can giue the people this power.

Platina in
Greg. 7.

Math. Paris
in Hen. 3.

Innocent the fourth, likewise deposed Friderick the second, forbidding his subiects to obey him, and commanding them to whom it appertained to chuse another King. As if it lay in the power of the people to do the one or the other: or as if the princes anthozitie stood in this case vpon the peoples pleasure.

In Bulla cont.
Elizabeth.

Pius the fift declared Quene Elizabeths subiects to be freed from their obedience, and not onely commaunded them not to obey her, but by all perswasions moued them to depose her. Is not this then a plaine and euident argument, that the Pope doth giue power to the people contrary to the doctrine of the Apostle, Rom. 13. and Tit. 3. to rebell against princes, and to depose them?

William Raynolds a renegade Englishman, in a treatise set out vnder the counterfeit name of William Rosse, and entituled, *De iusta reip. Christiana supra reges impios & hereticos auctoritate, iustissimaq, Catholicorum* (he should say cacolicorū) *ad Henricum Nauarraū, & quemcunque hereticum à regno Gallie repellendum confederatione,* doth in expresse termes giue the people power to depose Kings, and maintaineth impudently

ently the wicked league of the french rebels against their King. In the 2. chap. of that booke, he affirmeth, that the right of all the Kings & kingdoms of Europe is laid vpon this foundation, that common wealths or people, may depose their kings. His words are, *Quod ius omnium Europe regum & regnorum hoc fundamento nititur, quod res p. possint suos reges deponere.* But therein he sheweth himselfe and his consort to be the most notozious traitors of all Europe.

Likewise Robert Parsons our aduersary (if such a base companion may deserue that name) and a notozious firebrand of sedition, in his booke of succession to the crowne of England made against the iust title of King James, and in fauour of the infant of Spaine, in his first booke chap. 1. endeuoureth to proue, that succession to gouernement by nearnesse of blood, is by positieue lawes of the commonwealth, and may vpon iust causes be altered by the same. His intention is to shew, that they which made that law may also alter it. In the third chapter he striueth with himselfe to shew, that not onely vnworthy pretenders may be put backe, but that Kings in possession may be chastised and deposed. The first part of which proposition is directed against our most worthy and rightfull King, before his coming to the crowne: the second aymeth at him now, that by Gods grace he is attained to the Crowne. In the fourth chapter he sayth, that othes in diuers cases bind not subiects, and that sometimes they may lawfully proceed against Princes. Matters so seditious and obious, that it seemeth to me admirable, that such a lewd companion should be suffered so impudently to barke against the authority of Kings, or that the Archpriest or the Iesuits, or those priests that depend vpon him, and allow this doctrine, and percase yet stand for the infantas title, together with their cosorts, should be suffered to liue by the lawes of that king, whom by their wicked doctrine they haue sought to dispossesse of his right, and to depose from his royall throne. Neither is this the doctrine of these base companions only, but also of other more famous Doctors, and of the most illustrious ring-leaders of the Iesuites.

Bellarmino *lib. 7. de pontif. Rom. c. 6. saith*, It is not lawful for Christians to tolerate a King that is an infidel, or an hereticke, if he go about to draw his subiects to his heresie or infidelitie. **His words are these**: *Non licet Christianis tolerare regem infidelem aut hereticum, si ille pertrahere conetur subditos ad suam heresim aut infidelitatem.* Now it is well knowne, that such as receive not the superstition and heretical doctrine of the Romish synagogue, are by the sect of Papists accounted heretikes, and little better then infidels.

Emanuel Sa a Iebussite also, in a booke called *Aphorismi confessoriorum*, holdeth these apophismes ensuing. *In verbo Principis.* That the Prince may be depriued by the commonwealth for tyrannie, and also if he do not his dutie, or when there is any iust cause, and another may be chosen of the greater part of the people. But some (saith he) suppose, that onely tyrannie is a iust cause of deposition. **His words stand thus**: *Potest princeps per romp. priuari ob tyrannidem, & si non faciat officium suum, & cum est causa aliqua iusta, & alius eligi à maiori parte populi.* *Quidam tamen solam tyrannidem causam putant.* And in the word *Tyrannus*, he affirmeth, that he may deposed by the people, although they haue sworne to be obedient to him, if being admonished he will not amend. *Potest deponi à populo etiam qui ei iurauit obedientiam perpetuam, si monitus non vult corrigi.* True it is, that he speaketh of a tyrant. But the Papists account all tyrants, that wil not yeld to the Popes will, or that are by him excommunicate, as is proued by the example of their writings against King Henry the eight king of England, and the French Kings Henry the 3. and 4. and diuers others.

Frier Ghineard a French Iebussite held, that Henrie the French King now lining was very fauorably dealt withal, if he were onely deposed and thrust into a monasterie. The same man in diuers positions maintaineth the rebellion of the leaguers in France, which by force of armes sought to depose their King. A doctrine seditious, and so indged by the parliament of Paris, which also adiudged the authors to death for the same. Finally, we are not to doubt but that
this

this is the doctrine, not onely of the Iherosolites, but also of all Papists that are combined together for the maintenance of the Popes seate and faction.

This then being the wicked and seditious doctrine both of the Pope and his principall Doctozs, concerning the deposing of Kings, and translating of kingdomes: let vs now see whether the papistical faction hath not from time to time endeouored to put the same in execution. Gregory the seventh, otherwise called Hildebrand or helbrand, as he was the first that broched this doctrine of deposing of Kings, so did he vse all manner of violence to execute the same. He set both Germanie & Italy on fire, while he prosecuted the Emperoz with fire and sword. He did also trouble the peace of the Church, and brake the vnitie of Christians. *Hildebrandus* (sayth Beno de vita & gest. Heldebrandi) *non solum Ecclesia perturbauit pacem, sed etiam ecclesiasticam scidit unitatem.* Sigebertus saith, that the same Gregory confessed, that by the instigation of the diuell, he had stirred vp anger and hatred against mankind. *Confessus est &c.* saith he, *se suadente diabolo contra humanum genus odium & iram concitasse.* The Emperour by this meanes was spoiled of a great part of his Empire, and had his true subiects slaine, and his countrey deryed with warres, and himselfe in the end brought to great extremitie.

In Chron.
anno 1085.

Alexander the third hauing excommunicated Fridericke Barbarossa, stirred vp Germanie, France, & Italy against him, purposing inuolently to dispossesse him of the Empire. He sent letters to Christian Princes and people, (sayth Platina) yeelding reasons of his proceeding against Fridericke. Neither neede we to doubt, but that the drift of his letters was to moue them to take armes against the Emperour.

Innocent the third caused both Philip and other Emperors to be furiously persecuted, both by their subiects, and by others. Neither did he cease untill he had brought them both to destruction. Against Philip he gaue out very brauely, that it should cost him his miter or triple crowne,

but he would pull the crowne from his head. The same Pope brought Iohn king of England into such straites, that he forced him to surrender his Crowne into the hands of his Legat, and to receive the same of him againe, as it were of fauour. O miserable blindness of princes, that did suffer themselves to be brought to this slavery! O miserable seduced people, that followed a stranger, nay Antichrist against their Christian King!

Gregorie the ninth hauing excommunicated and deposed the Emperoz Frederick the second, set vp Robert the French Kings brother against him, promising him aide and money for the attaining of the Empire. *Ad quam (dignitatem) opes & operam effundemus consequendam*, saith Gregorie. By the preaching of the friars, he armed the people of Millan, & others against the Emperoz, absolving them from their sins if they would fight against him. When preaching serued not, he made the Minorites and others to rise in armes against the Emperoz. *Præfector Mediolanensis (saith the Emperoz) in verò papalis exercitus, statuens loco sui G. de monte longo prædicti, & fratrem Leonem ministrum ordinis fratrum minorum, quibus solum accincti gladijs & loricijs, verum etiam prædicationi insisteret Mediolanenses & alios, quicumque nostrum & nostrorum personam offenderent, à peccatis omnibus absoluebant.* Further, he stirred vp those which had bound themselves by vow to fight against Saracens, to leaue them, and to fight against the Emperour. The like course did Innocent the fourth continue, stirring vp not onely open enemies, but also domestick traitors, by poyson, or by other meanes to destroy the Emperour. *Prædicti facinoris patratores (saith Fridericke) tam fugitiui scilicet, quam obessi fratrum minorum stipendijs consortio, crucis ab eis signo recepto, auctoritatem summi pontificis per Apostolicas literas prætendentes, negotium aperte se gerere sacrosanctæ matricis Romanæ Ecclesiæ prædicant, ac prædictæ mortis & exhereditationis nostræ summum pontificem sic asserunt inceptorē.* The Emperoz plainly declared, that the Pope not onely authorised those that made warre against him, but also such as by treason conspired to take away his life, promising great reward

Math. Paris in

Hen. 3.

Ibidem.

Ibidem.

by the false preaching Friars, to those that should kill him.

John the 22. Bennet the 12. & Clement the 6. with implacable hatred prosecuted Lewis of Bauier for no other cause, but because he took vpon him the title of Emperour, without their allowance. Ioan. pontifex (saith Platina) *Iohann. Vrsinum in Italiam properè mittit, qui Florentinos & Guelphos omnes in Bauarum confirmaret.* Writing the life of Bennet the 12. he saith: That by his procurement all the countrie fell into arms. *Ad arma omnia respiciebant.* The same man caused the Romanes to rebell against the Emperour. Clement the 6. dealt with the Vicounts of Milan to resist the Emperour, and both in Italie maintained a strong faction against him, and also made Charles king of Boheme Emperour to trouble him in Germanie.

Boniface the eight gaue plenarie remission of sinnes to all that would fight against the house of Colonna, which he before had excommunicated. Taking displeasure against Philip the French king, he did excommunicate him, and gaue away his kingdome to Albert. *Philippum eiusq. regnum* (saith Platina) *Alberto regi subijcit.* He did also indueour to put his sentence in execution: and percase had done it, but that Philip by the industrie of Sciarra Colonna and Nogaret prevented him, and apprehended the furious Pope. Ferdinand king of Spaine had no other pretence to inuade the kingdome of Nauarre, but onely to execute the sentence of Julius the second, that had excommunicated him for taking part with the French. No doubt therefore but one time or other the French king, that is the king of Nauarre also, will require satisfaction of the Pope and Spaniard, that did him this wrong. But in the meane while we may see in this fact of Julius the arrogance of the Popes, that take vpon them to depose kings at their pleasure, and to giue away their kingdomes.

This seditious course of the Pope in sentencing kings, was also the sole pretence almost of the Leaguers rebellious stirres against Henry the third in France. For when the Iesuites and their faction had declared, that the king was

iustly deposed, then did the rebels take armes against him, and ceased not to pursue him to the death. The Spaniards also for the same cause ayded them, and concurred with them. Likewise the execution of the Popes sentence against Henric the fourth of France, was the cause both of the revolt of his subjects, and of the warres made against him by the p[ri]nce of Parma and the Spaniards. Such a fire; and of warres do we find the Popes sentence to be.

No sooner was Henry the eight, king of England, pronounced excommunicate by Paule the third, but he sent Cardinall Poole to stirre vp the French king to inuade his kingdome. Afterward when he saw, that the French could not be stirred to execute his pleasure, he caused diuerse rebellions to be raysed against him by the seditious clamours of Masse-priests, Monkes, and Friars, both in York-shire and Lincolne-shire, and other parts of England. Sanders confesseth, that he commanded the Nobilitie and chiefe men of England, by force and armes to oppose themselues against the king, and to cast him out of his kingdome. *Principibus viris ac Ducibus Anglia, cateraq[ue] Nobilitati praecepit, ut vi & armis se Henrico opponant, illumq[ue] e regni sinibus eiicere nitantur.*

The like course held Pius Quintus that wicked Pope, against Quene Elizabeth of pious memo[ri]e: for he did not onely declare her deprived of her kingdome, but by all meanes sought actually to dep[ri]ue her of it: and that first by dealing with the French and Spanish, by force of arms to inuade her realmes, and afterward stirring vp and commo-ving Malcontents and Rebels, to set the realme in combustion by ciuill warres. Hierome Catena in the discourse of the life of this impious Pius, sheweth: how he perswaded the Spaniard, that he could not otherwise better secure the Low-countries, then by ouerthrowing the Queene of England. He declareth further, how he induced the French to take part against her. Likewise did Gregorie the thirtieth send forces into Ireland, together with his legate Sanders. Sixtus Quintus by all meanes hastened the Spanish state, that came against England, anno 1588. Neither haue they
and

and others ceased vpon all occasions to seeke her hurt and destruction.

This therefore is a most cleare case, that no Christian king can be in safetie, as long as he suffereth Iebusites and Masse-priests to aduance the Popes authoritie, and to preach seditiously, that the people hath power to put Princes out of their royall seate. It is very dangerous also to foster any man within the Realme, that belæueth this seditious doctrine.

True it is, that Papists cast many colours to hide the deformities of this doctrine: but these colours are easily washed away, as not being able to abide any weather. First, they alleage, that diuerse popish Princes haue enioyed their kingdomes quietly without molestation. But we are able to shew moze Princes of late time troubled by the Popes practises, then they are able to shew, to haue liued peaceably by them. Furthermoze, the reason why Popes do not trouble all, is, because it were not safe for them to fall out with too many at one time, and not because their ouer large authoritie is not preiudiciall to all. For if the Pope may depose all kings vpon cause, then all kings stand in like danger, seeing no man can auoide all causes of quarrell.

*Bellarmino lib. 5. de pontif. Rom. cap. 6. saith that the Pope doth practise this power for sauing of soules. But experience teacheth vs, that though his excommunications, and sentences of deposition pronounced against diuers kings, he hath ruined kingdomes, and brought infinite people to destruction both of bodie and soule. Theodoric of Niem speaking of the deposing of the king of Hungarie by Boniface the 9. saith: There followed of it great slaughter of innumerable people, destruction of churches and houses of religion, the burning of cities, townes and castles, and infinite other mischiefs, which follow long warres: because kings without the hurt of many cannot be deposed. His words are these: Unde clades hominum innumerabilium, & Ecclesiasticorum & pi-
orum locorum, & Monasteriorum enormis destructio, incendia ci-*

uitatum, oppidorum, villarum, & castrorum, nec non infinita alia mala, qua guerra secum producant, diu vigentia subsequebantur; quia non sine multorum dispendio reges deponuntur.

Emanuel Sa in his aphorizmes, for confessaries doth signifie; that this doctrine holdeth against tyrants only. But what doth this relæue the Papists, when those which fall out with the Pope, and yeld not to his most vnrasonable requests, are presently by friers and priests proclaimed tyrants: The very Papists themselves cannot deny, but that Quene Elizabeth was much renowned for her rare clemencie: and that not without cause, seeing she spared alwayes those, that would not haue spared her, if it had lien in their power to haue hurt her: and yet they accuse her of tyrannie. In the resolution of certaine cases of conscience, set out by Allen and Parsons for instruction of English traytors: *Non gerit se ut Reginam, (say they) sed exercet tyrannidem.* She doth not behaue her selfe as a Queene, but doth exercise tyrannie. The like words they gaue out against the French king now raigning, albeit he hath shewed mercie to many deserving none. Duke Ernest sending away one, that undertooke to kill the Count Maurice: *amazate* (said he) *qui tyrannus* that is: kill me that tyrant?

Others alleage, that the Pope proceedeth onely against heretikes and notozious offendozs. But that is a most notozious and palpable vntruth: for no man is more eagerly prosecuted, then religious, pious, and godly Christians, as the erecutions of France and Flanders do shew. And if they will not confesse it true in Christians of our time: yet can they not deny it in the times of the Emperors, Henry the third, fourth, and fifth, of Fredericke the first and second, and of Lewis of Bauier, who made such confessions of their faith, being declared heretikes, as the Popes themselves could not contradict: and yet did the Popes excommunicate them, and sought to depose them as heretikes and tyrants. Likewise did they prosecute other kings and Emperours, albeit consenting with them in matters of faith. Henrie the third of France, of late was cruelly persecuted,

cuted and murdered by the popish faction : and yet was he very superstitiously addicted to popish religion . Suppose then, that the Pope would proceed against none but hereticks and tyrants; yet it is an easie matter and very vsual for him to picke quarels, and to impute heresie and tyranny and great crimes to most innocent men.

Finally they may say, that the Pope is alwayes assisted by Gods holy spirit, and cannot erre in his sentences of excommunication, and deposing of Princes, especially for matters of religion. But this allegation is most brutish, ridiculous, and refuted by euident experience and most euident proofes that teach vs, that he is rather led by the spirit of Sathan, who was a murderer from the beginning, and is the autho^r of rebellions and troubles, then by the spirit of God, that is the God of peace, and autho^r of concord among Chyistians.

Wherefore let all Princes that liue vnder the Popes obedience, consider well the former reasons and examples, and look into their owne danger and slippery estate. For albeit now the Pope hath his hands full, and cannot or dare not offer them wrong; yet many occasions may be offered of falling out betwixt them and the Pope. And in that case either they must confesse, as we do, that the Pope is a false prophet and Antichrist; or else yield vp their Crowne at his pleasure, or else defend their right without lawful title, and that both against rebels and foireine enemies : which will be a matter hard for them to do.

CHAP. IX.

That no King or Prince can secure his person against the attempts of traitors, if he suffer any in his king-

doine that teach or hold the Popes do-

*ctrine concerning the deposing
and killing of Kings.*

This corollary or conclusion, is necessarily deduced from the doctrine of Papists, concerning the Popes power

in deposing of Kings and Princes. For if it be lawfull for the Pope to depose a Prince from his royall throne, then is it lawfull for the Pope to command any assassin or cutthroat to murder him, seeing it is not likely that a magnanimous King will yield to so base a companion as the Pope, nor give up his Crowne without force and compulsion.

The same is also proved by the general practise of Popes, by the wordes of the Popes bulles, by the doctrine of their principall followers, and by diuers particular facts and attempts both of Popes and their wicked instruments and agents. For first we find, that those Popes that haue gone about to depose Kings, haue also used all meanes to destroy the & to cut their throates. The which may be verified by the proceeding of Gregory the seventh against Henry the Emperour, of Paschalis and Urban against his sonne, of Alexander against Fridericke Barbarossa, of Innocent the third against Philip and Otho, of Gregory the ninth and Innocent the fourth against Fridericke the second, of Clement the first against Henry of Lucembourg, whom he caused to be poisoned in the sacrament. Of Iohn the 22. and Clement the sixth against Lewis of Bauier, of Paul the third against Henric the 8. King of England: of Pius the first, Gregory the 13. and Sixtus Quintus against Quene Elizabeth: and finally, of the Popes that fauored the rebellious leaguers of France against the French Kings Henry the third and fourth, and diuers others. For why did they raise rebellion, moue warres, and suborne secret traitors to attempt against the persons of Kings, but that they meant to giue leaue to desperate cutthroates to kill them?

Secondly, the wordes of the Popes buls, and the doctrine of their wicked agents doth notoriously manifest their lewd and damnable purposes touching this point. Gregory the 7. doth first deprive Henry the Emperour of his Empire, and forbiddeth his subjects to obey him. Next, he commaundeth all to accept of Rodolph as their King, and to obey him. But neither could he be deposed without armes, nor might Rodolph be suffered to raigne during the life of the Emperour

perour Henrie.

Paul the third in his seditious bull against Henry the 8. king of England, commaunded the Nobles and other principall men of the countrey to oppose themselves with force and armes against him, and to cast him out of his kingdome. But armes are taken in hand for no other purpose then to kill such as resist: and a weake conceit it is to thinke, that King Henry could be thrust out of his kingdome, vnlesse he were also deppriued of his life.

That impious Pope Pius the fifth also, that sent Nicholas Norton to moue an insurrection against Quene Elizabeth in England, and his legate Sanders to do the like in Ireland, did intend no lesse then the destruction of her person, if the rebels had preuailed. In his bull against her he declared, that he had authoritie to pull by and to destroy, and forbid her subiects to obey her: which could not be executed without her destruction.

Sixtus the 5. in his declaration anno 1588. against the same Quene, having at large rayled with his foule and filthy mouth against the Lords annointed, exhorteth all her people to lay hands on her, to arrest her, and to concurre to her punishment. That is also the end of that traitor Cardinall Allen his seditious exhortation to the Nobilitie and people of England and Ireland. But because the Papists had no better successe an. 1588. therefore they suppressed this discourse for very shame, least their dealings for the destruction of princes should be made manifest, and least the mysteries of Romish Babylon should be reuealed.

Parsons that bastardly English renegade, in his booke of succession, part. 1. cap. 3. alloweth the deposition of K. Iohn, of King Edward the second, King Richard the second, King Henry the sixth, and of diuers violent attempts made by subiects against their lawfull Kings. Whereby it appeareth also, that he approueth warres and rebellions made to depose Kings, and to destroy them. Nay, allowing the violent death of Cæsar in the Senate, he seemeth directly to perswade the murder of princes: which is the rather to be be-

Parsons an
abbettor of
cutthrotes &
King-killers.

leaved, so; that he was an agent in the printing, and as his consozts the Masse-priests say, in making the libell set out by Allen against Quene Elizabeth, proclaiming reward to all that could lay hold vpon her, nay that could kill her.

In verbo Ty-
rann.

Now least any man should doubt of the doctrine of the infernall Iebusites in this point, Emanuel Sa in his aphe-
rismes for confessaries, doth thus instruct all Masse priests: *Tyrannice gubernans iuste acquisitum dominium, non potest spoliari sine publico iudicio, lata verò sententia potest quisque fieri executor.* That is, he that gouerneth tyrannically his state, which he hath gotten iustly, cannot be spoyled of it without publicke sentence (of the Pope); but sentence being passed, euery man may execute the sentence: he meaneth, that he may kill the King. He sayth also, that the people haue power to depose the prince. He doth further vnderstand the Pope to be euery Kings lawfull Iudge. Is it then to be maruelled, if the Masse-priests and their followers, grounding themselves vpon these resolutions, attempt against princes persons?

Iohn Ghineard one of the sect of the Iebusites, did publicly acknowledge in the parliament of Paris, anno 1594, that he had written these words: The cruell Nero (that is, Henry the third) was slaine by one Clement, and the counterfet Monke by the hand of a true Monke. Again, the heroicall act done by James Clement, as a grace of Gods holy spirit, and called by that name by our diuines the Iebusites, was iustly commended by Bourgoin late prior of the Iacobins, a confessor and martyr. Talking of the king now reigning, he wrote that he would haue him shut into a cloister, and deposed. But if he cannot be deposed without warre, then (sayth he) let warre be made against him. And if there be no meanes to preuaile by warres, let him otherwise be killed. I would therfore haue indifferent men to iudge, whether this be not spiritual doctrine.

Our owne country Masse-priests also do not differ from their fellows in this point. One of them setting downe certaine resolutions for the instruction and consolation of the English, as he saith, asketh this question, Whether a Catho-
licke

like (he should say, a trayterous papist) is not bound by vertue of the Bull, (of Pius Quintus) to take armes against Elizabeth, and to depose her, imprison her, and kill her, if occasion should serue, and if he haue hope to obtaine victorie. To this he answereth: *Ex vi Bullæ, priuimus enim non tenetur ad ea quæ proponuntur, nisi omnia sita comparata essent, et certa parascq; spes esset victoria: quo casu propter bonum commune fidei & religionis i tenerentur, qui aliquid possent prestare.* That is: by force of the Bull, we do not thinke, that he is bound to do those things that are proposed, vnlesse all things were so ordered, that the hope of victorie were certaine and readie: in which case, for the common good of the faith and religion, those should be bound, that are able to do any thing. So it appeareth, that nothing held the Papists from laying violent hands vpon the Quene, our most gracious soueraigne Ladie, but that they had not all things readie, nor were in hope of certaine victorie. And this no doubt is the resolution they haue against all princes, that resist either the Pope, or their eccleslike religion. The tenth question is this: *An stante Bulla in virtute, &c.* Whether the Bull of Pius Quintus standing in force, a priuate man might not kill Elizabeth, (our late Quene) and the reason is, because she is a tyrant, and had no iust title to the Crowne: and whether the Pope cannot dispence, that this may be done, so it were likely, that by her death, catholike (they should say popish) religion should be restored. To this question answer is made: As touching this matter, if any by her death could certainly deliuer the realme from oppression, without all doubt, it should be lawfull for him to kill her: but as matters do now stand, it is best not to speake of that matter. Hereby we may plainly see, that this generation doth continually talk of killing Christian kings, and desire nothing moze, then to murder the, and to destroy them, that they may make way for the Pope. These questions are found in the acts of the council of Yorke, and were found in a search for Dauid Ingleby a Masse-priest, and no doubt, were allowed and brought into England either by him or by some of his confestz.

Vita & gesta
Hildebrandi.

According to this damnable doctrine, the Popes and their adherents haue from time to time endeouored, partly by cut-throates and assassins, and partly by diabolically practisers and empoysoners to destroy princes, that stopped the course of their ambition. Beno the Cardinall saith, that Gregoric the seventh watching the Emperour, that was wont to pray much in the church of S. Marie, hired a fellow to place great stones vpon the beames or vault of the church, right ouer the place where he prayed, which being throwne downe might kill the Emperour. The words are these: *Imperator solitus erat frequenter ire ad orationem ad Ecclesiam S. Mariae, quae est in monte Auentino, Hidelbrandus autem, cum per exploratores omnia eius opera sollicitè inquireret, locum in quo frequentius Imperator vel stans, vel prostratus orabat, notari fecit, & quendam, promissa pecunia, ad hoc induxit, vt supra trabes Ecclesiae occultè lapides magnos collocaret, & ita aptaret, vt de alto super caput Imperatoris demitteret, & ipsum contereret.* About the same time also, he sought (saith Beno) to destroy the Emperour by secret traitors, but God preserved him. And then there were some, that thought Hildebrand to be conscious and the setter of the treason, because a litle before the treason, like a false Prophet he presumed to foretell the kings death.

Ibid.

The words of Beno are these: *Eisdem diebus parauit Imperatorem perdere per occultos proditores: Deus autem eum custodiuit. Et eodem tempore fuerunt nonnulli, qui existimauerunt ipsum Hildebrandum conscium extitisse, & ordinatorem prodicionis, quia eisdem diebus paulo ante prodicionem, de morte regis falso prophetata praesumpsit.* Neither are we to doubt, but they will empoysen princes if they can, seeing Popes (as Beno, and diuers authenticall authoꝝ testifie) vse to empoysen one another.

Matt. Paris
in Henric. 3.

Innocent the fourth, by Peter de vinea, a speciall fauorite of Fridericke the 2. caused poyson to be offered vnto him. *Ecclesia inimici dixerunt,* (saith Mat. Paris speaking of Pope Innocent) *quod ad hoc facinus cor Petri enervando muneribus & pollicitis maximis inclinaret.* The enemies of the Church (or of the Pope rather) say, that with great rewards and promises, the Pope had induced Peter de vineis to vndertake this

foule

soyle fact. And afterward, *absorduit Domini Papa semina per hoc non mediocriter.* What is: The same of the Pope by this fact was not a litle stayned. Furthermore, saith Marth. Paris, the Emperour returned into Apulia hauing drunke poyson, as it is sayd: *Rediit in Apuliam, ut dicitur, potionatus.*

Henric of Lucemburge the Emperour was poysoned by a Dominican Friar, that being hired by the contrarie faction conueyed poyson into the Sacrament. *Quidam religiosus (saith Vlspergenſis) porrexit Imperatori intoxicatam Eucharistiam.* Anno 1313. A certaine Friar gaue poyson to the Emperour in the Eucharist. The same is also testified by Baptista Ignatius, *supplementum Croniconum, Textor in officina cap. veneno extincti*, and diuers others. Auentious sayth, the Friar was moued thereto by Clement the fifth. That it was so, the great execution done by the Emperours souldiers vpon diuers conuents of the Dominican Friars, doth declarr.

But what neede we seeke foraine histories, when histories report, that king Iohn of England was poysoned by a Monk of Swinſted Abbey, for that he was supposed to be aduers to the popish faction? Caxtons historie.

We may also remember, that of late the French king Henry the third, was most shamefully murdered by a Dominican Friar called Iames Clement, set on by the popish Leaguers, and perswaded thereto by the Iebusites of Paris. The Pope also that then was, did highly commend the mans zeale in a solemne oration, made in the consistorie of Cardinals vpon the first intelligence of this fact. Neither do I thinke, that any of the popish faction will condemne the man, although his deed was most execrable.

Iohn Iauregui a desperate Spaniard anno 1582. discharged a pistole vpon the prince of Orange, with a full purpose to kill him. His master perswaded him vnto it, but nothing did worke more with him, then his confessors incouragement, who vnderstanding his resolution, did not only confirme him in his purpose, but also giue him absolution, and minister the Sacrament vnto him. For that is the fashion of these helhounds, to giue the Sacrament to such Acta Ioan. Iaureg. and Metecanikhist Belg. lib. 11.

Confession
of Gerard.

wicked assassins, to confirme them in their wicked purposes. That which Lauregui attempted, Balchazar Gerard did afterward performe most trecherously and villanously. And so by the hand of a base rascall, a noble prince was murthered, and a lyon trecherously slaine by a curre. The attempt was grounded partly vpon the old king of Spains promises, and partly vpon the encouragements giuen him by one D. Geryon a Spinozite of Tornay, and a Iebusite of Trier, to whom he confessed himselfe, and which promised, that he should be a martyr, if he died in the execution of that enterprize.

Meteran hist.
Belg.lib. 17.

Diuers desperate assassins likewise have attempted to murder that valiant and noble prince Maurice, which hath so long maintained his countries libertie against the tyrannie of the Spaniards. Michael Reinichon a Masse priest and curate of a village called Bossier, was executed for that attempt. He was apprehended first vpon suspicion, but afterward he went about to hang himselfe, his owne conscience accusing him. But being stopped of his course, he did afterward confesse his malicious purpose, & his abettors.

Peter du Four confessed, that he was set on to kill prince Maurice, by the promises of Duke Ernest, who speaking to him in Italian, uttered these words: *Facete quel che mi uete promesso*, *amassate quel tyranno*: that is, performe your promise made to me, and kill that tyrant. He confessed also, that by vertue of a Masse, which he heard in a certaine chappell at Brussels, he was made belaine, that he should be inuisible.

Peter Panhe voluntarily confessed, that certaine Iebusites perswaded him to kill the Count Maurice, and that by their meanes he was furnished with a knife for the purpose. He persisted in his confession at his execution, and so was done to death. A matter so plaine and manifest, that Coster and Parsons denying it, do rather confound themselves, then conuince the mans confession. For suppose the poore man was mistaken in some names, which might well be, considering that the Iebusites do vse to change their names:

names; yet it is absurd to thinke, that any would confesse a matter against himselfe, and set it downe with so many circumstances, if there neuer had bene any such matter.

Peter Barriere was executed not many yeares since at Melun, for that he was conuinc'd by diuers witnesses, and afterward confessed that he came to the court of France with a full resolution to kill the French King Henry the 4. He confessed also, that he was animated thereto by a Carmelite, a Iacobin, a Capuchin, and a Iesuite at Lyon, and that he had conferred with the Curate of S. Andrew at Paris, who told him, that he should for this fact be translated into paradise, and obtaine great glozie. He talked also with the Rector of the colledge of Iesuites, where he receiued the sacrament, and with another preaching Iesuite, who (as he sayd) assured him, that his resolution (viz. for killing the king) was most holy and meritorious. Wherefoze being conuinc'd by diuers witnesses and presumptions, and by his owne confession, wherein he persisted vnto the death, he was by an ordinary course of iustice condemned and executed. The Iesuites and their followers (I confesse) say, that he was a light headed fellow. But his answers, and the whole proceeding against him, which is particularly set downe by a Papist in the Iesuites Catechisme, *lib. 3. cap. 6.* doth declare the quite contrary, and proue manifestly, that he came to the place with a full resolution to do that wicked act, being encouraged thereunto by the Iesuites, and other pillars of the Romish Church, that without such execrable murders cannot stand. The same also proueth, that he answered in all that cause like a man well aduised.

John Chastel wounded the French king Henry the fourth with a knife, and purposed to haue cut his throte. After the act being examined, he confessed that he had learned by philosophy, which he had studied in the colledge of Iesuites at Paris, that it was lawfull for to kil the King, and that he hath often heard the Iesuites say, that it was lawfull to kill the King, being out of the Church. In the end persisting in his

Registers of
the Parli-
ment of Paris.

confessio, he was put to death. His master also which taught him this philosophie, was banished the Realme of France. Finally, the parliament of Paris considering the sequels of this damnable doctrine, pronounced the Iebusites to be enemies of the king and kingdome, and banished them out of France, and caused a pillar to be erected in the place where Chastels fathers house did stand, testifying that the Iebusites are a pernicious sect, and enemies to kings. Gladly would the Iebusites put away this disgrace, but it is engraued in stone: and their instances and answers are such, as rather further blot them, then relæue them.

Crichton accused one Robert Bruis befoze the Count de Fuentes, for that he had not murdered a certaine Noble man of Scotland, nor would disburle fiftene hundred crownes to thre, that at his sollicitation had undertaken that murder. Such is the violent humoz of the Iebusites, and so are they transpozted in their passions and rage to kill pzinces.

But nothing I suppose, doth better discover the execrable intentions of the wicked Iebusites and Masse-priests against Kings, then their trecherous practises at diuers times attempted against Quæne Elizabeth. Pius Quintus dealt with the King of Spaine by force to ouerthrow her, and stirred by her subjects secretly to rebell against her. Sixtus Quintus an. 1588. left not off to solícite the Spanish king against her, vntill the Spaniards were ouerthrowne at the sea, and had their land forces scattered. But when warres and open force wrought no good effect, they and their felowes and adherents set murderers and empoysoners on worke. Anno 1584. William Parry undertooke to kill her: the which resolution so well pleased Pope Gregoric the 13. that Cardinall Como in the Popes name, promised him pardon of all his sins, and a great reward besides for his deuour. Monsignor, saith he, his Holinesse hath seene your letters, with the credentiall note included, and cannot but commend the good disposition, which as you write, you hold for the seruice and benefite of the publike weale: wherein he exhorteth you to continue, vntill you haue brought it to effect.

And

And that you may be holpen by that good spirit that hath moued you, he granteth you his blessing, and plenary indulgence and remission of all your sinnes, assuring you beside the merite you shall haue in heauen, that his Holinesse will make himselfe your debtor, to acknowledge your deserts in the best sort he can, &c. Where note I pray you, that the Pope promiseth heauen, and not only reward in earth to such as desperately adventure to kill Kings. The said Parrie was not onely encouraged by the Pope, but also resolu'd by Palmio a Iesuite at Venice, and other Iesuites at Lyon, and lastly by Anniball Codret to put his dissein in execution. And so hauing receiued the sacrament at Paris, he came for England with full assurance to be made at the least a martyr, and with a desperate purpose to murder his dread Soueraigne: matters not onely made manifest by witnesses, and presumptions, but also confessed by himselfe, and recorded in publike acts and histories. It appeareth also, that Robert Parsons, whose head is now become a mint of treasons, had a finger in this businesse. His owne letter dated the 18. of October, an. 1598. will conuince him, if he deny it. For therein he confesseth, how when he perceiued that a certaine English gentleman meant to discouer *Parries* practise against the Queene, that he did dissuade him, and so wrought with the man, that he was content *Parry* should proceed on without being by him bewrayed.

When as D. Gifford at Paris, and other priests at Rhemes, had perswaded Sauage to kill the Queene, as the onely obstacle of their purposes: yet did he seeme cold in his resolution, untill such time as a Iesuite meeting with him at Ewe in France, did perswade him to go on resolutely, and without doubting.

That Ballards and Babingtons conspiracie tended to the destruction of the Queenes person, it cannot be denied. For not onely witnesses and presumptions, but also their confessions declare so much. Neither did Babington giue over his wicked purpose being taken, but wrote to Sauage by all means to hasten his enterprize for the killing of the Queen:

Notes of the
practises of
Iesuites.

which was the cause that brought both them and others to their ends.

Neither are we to doubt, but that diuers Papists of note, both in England and other places, knew of this treason, seeing alwayes it was their fashion, in generall termes at the least, if not in particular maner, to giue notice of such matters. For Ballard went ouer of purpose to Paris, to acquaint D. Allen and the Duke of Guise and others, with his owne and his consozts determination.

Somerville was so resolute in his purpose, and so iocund, that he could not keepe his owne counsell secret, but would needs profess to his friends, that he was determined to kill the Queene: but being detected, he wilfully made away himselfe, to saue the hangmans laboꝝ. Aiden was executed for the same treason.

Sir William Stanley and Iaques his Lieutenant, with the helpe of two Jesuites called Holt and Sherwood, and certaine other traitorous English Masse-priests, perswaded one Patrickke Colles an Irish man, and a desperate sencer, to go ouer secretly into England and to murder the Queen, shewing by what means he might do it, without any great danger. To encourage him the better, they gaue him thirty pound sterling, for to put himself in order and to defray his charges, and loaded him with large promises of further reward and preferment: all which the man being apprehended did voluntarily confesse, as the acts and processe do declare, and was therefore condemned and adiudged to die.

Edmund York and Williams being charged with the like treason, confessed also, that partly by the perswasion of Holt the Jesuite, who abused the consecrated host, to induce them and resolute them, and partly vpon hope of an assignation of fortie thousand crownes shewed them by Hugh Owen, they promised to vndertake the killing of the Queen. They said further, that D. Gifford, D. Worthington, & that vnworthy knight Sir William Stanley, together with diuers other English fugitiues beyond the sea, were acquainted with

with this their resolution and practise, and encouraged them by all meanes to go forward. Afterward, when these seditious Iebusites and Masse priests, and their abbettozs perceived, that by the sword they could not take away the Quènes life, then they set on empoysoners to do the fait. And that is apparant first by the fact and confession of Lopez and his consortz, and next by the treason of Edmund Squire, and the Iebusite Walpoole. Unto Lopez for this execution fiftie thousand crownes were promised: and the onely stay of assurance, was the safetie of the Quène. The billes of payment directed to Carrera and Pallacio for the summe aforesayd, are yet extant, and will alway conuince the actozs in this most execrable attempt of notozious villanie.

Walpoole deliuered a poyson to Edmund Squire, where with it was agreed, that he should annoint the pummell of the Quènes saddle. He coniured the man with all the violent adiurations he could deuise. He caused him to receiue the sacrament, and to damne himselfe if he did not both meane truely, and resolutely execute that which he had promised. In the end he promised him the state of a glorious saint in heauen, if he died in the performance of the act. The which things the partie himselfe constantly confessed without all torture, and persisted in his confession to the end. Little therefore doth it auaille Martin Aray, and Fitcherbert, or rather Fitzputain, Parsons, or others to denie it, grounding themselves vpon the violence of the rackmasters, as they call them, and the reuocation of his confession at the gallows. For neither was the man euer put to the racke, nor euer did he recant that which he had sayd before of VWalpoole and his practise: whereof, the first is testified by publike acts, the second by infinite witnesses yet liuing. Are they not then both shamelesse and witlesse, that vpon more fancies and hearesayes deny publicke actes, confessions of parties, depositions of witnesses, plaine presumptions, and most euident proofes.

Wherefore if Christian princes will either beleue the

doctrin and grounds, or looke into the practise and proceeding of this Satanicall race of king-killers & empoisoners; I doubt not but they will prudently beware of them, and neither suffer them nor their abettors to come neere them, or to remaine within their dominions. If they haue not hitherto looked into matters, which so neere concerne their liues and safetie, I pray God they may yet do it in time. Quene Elizabeth, being a most mild prince, was told that Pope Clement and his faction thought well of her, and meant her no harme. But wise men considering the maner of her death, and effects of some drugs that are wont to exulcerate the mouth, to graue the stomacke, to bereue men of sense, to worke a stupidity and stupidity, and the concourse, and whispering, and preparations of the popish faction about the time of her sicknesse, do much feare that she was not well dealt withall. I pray God reueale the truth, and grant al others by her example to beware of the Popes and Iesuits most dangerous practises, which neuer cease working mischief if they may haue fit oportunitie.

CHAP. X.

*That kings and Princes liuing in subiection to the Pope,
are but halfe kings, and demi-princes.*

But suppose the Pope and his conspiring and working crew, should neither attempt to take away the crowne, nor the life from a prince, that beleueth his lawes and obedience to the Pope all that authoritie which he claimeth, yet doth he lose halfe his reuenues, authoritie, and regall soveraigntie.

For first the Pope shareth the Kings reuenues, claiming tenths, first fruites, subsidies, confirmation and disposition of Ecclesiasticall livings, and infinite summes of money for pardons, licences, dispensations, and all maner of rescripts. Those which are acquainted with the Popes faculties and incroachments in former Kings dayes within this land,
and

and now in Spaine, Italy, and other popish countries, know they are intolerable, and no way inferiour to the Kings reuenues. Say, if a King need a dispensation for an Ecclesiasticall matter, he is forced to bargain with the Pope, and to buy it deare. The absolution of King Iohn had like to haue cost him the Crowne of England.

Secondly, not the King but the Pope is King of priests and ecclesiasticall persons. Boniface the 8. in the chap. *Clericis de immunit. eccles.* in 6. doth excommunicate both Kings and others, that impose taxes and subsidies vpon the Clergie. He doth also lay the same censure vpon those clergie men, that pay any subsidies to ciuill Magistrates: which sheweth, that he kept them for his owne selfe.

Alexander the fourth, in the chap. *Quia nonnulli de immunit. eccles.* in 6. exempteth the possessions and goods of clergy men from toll and custome.

Bellarmino in his treatise *De exemptione clericorum* cap. 1. setteth downe these propositions. *In causis Ecclesiasticis liberi sunt clerici iure diuino à secularium principum potestate.* That is, In Ecclesiasticall causes clerkes are free from the commaund of secular princes, by the law of God. And by ecclesiasticall causes, he vnderstandeth all matters which concerne the church, and which by hooke or crooke the Popes haue done to their owne cognition. Againe he sayth, *Non possunt Clerici à Iudice seculari iudicari, etiam si leges ciuiles non seruent.* That is, Clerks are not to be iudged of secular Iudges, albeit they keep not his temporall lawes. His third proposition is this: *Bona clericorum, tam ecclesiastica, quam secularia libera sunt, ac merito esse debent, à tributis principum secularium.* That is, The goods of clerkes, whether they belong to the Church, or be temporal, are free from tributes of princes, and so ought to be. He sayth also, that secular princes, in respect of clerkes, are not soveraigne princes, and that therefore clerkes are not bound to obey them. Now, how is the King absolute in his kingdome, if he haue neither power ouer the persons of the clerks, nor their goods?

Emanuel Sa in his aphorismes, *In verbo, Clericus:* in his book

first printed, and alleaged by him that wrote the Franc discourse, hath these words: *Clerici rebellio in regem, non est crimen lese maiestatis, quia non est subditus regi.* The rebellion of a clerk against the King, is no treason, because he is not the kings subiect. This is plaine dealing, and sheweth that y king is no king of the Clergie, where the Popes lawes beare sway. But because these words be somewhat too plaine, therefore in a later edition of these aphorismes set out at Venice, they haue for their owne ease cut out the words, albeit in effect Bellarmine and others teach so much.

Mat. Parif.
in Hen. 2.

Their practice also declareth that this is their meaning: for Thomas Becket stoutly resisted Henry the second, and his parliament enacting, that clerkes offending against the kings lawes, should answer before the kings Iustices. Further, he would not agree that clerkes lay-se should come in trial before them.

Sixtus quartus did enterdite the State of Florence, for that they had executed the Archbishop of Pisa notoriously taken in a conspiracie against the State. *Xistus, quod sacratio viro, & Archiepiscopo ita se de interfecto Cardinale quoque capitulum fecissent, Hieronymo instigante gravissimum Florentinis (sacris omnibus interdictus) bellum intulit,* saith Onuphrius: That is, Sixtus warred vpon the Florentines, and enterdited them for that they had killed the Archbishop of Pisa being a priest, and layd hands on a cardinall. And yet he declareth they were actors in the conspiracie against Iulian and Laurence de Medicis, that then ruled the State.

This was also the greatest quarrell of the Pope against Henry the third of France, for that he caused the Cardinal of Guile to be killed, being culpable of most enormous treasons against him. Now what can Kings do against their subiects, if they may not punish them offending in treason?

Thirdly, the Popes do draw many temporall matters from the cognition of the King, to themselves and their adherents. Boniface the 8. c. *quoniam, de Immunitat. Eccles. in 6.* doth excommunicate all those that do hinder matters to be brought

brought fro triall of temporall iudges to Ecclesiasticall courts, and namely those, that will not suffer all contracts, confirmed by oathes, to be tried before Ecclesiasticall iudges. By which meanes almost all causes were brought befoze them, and the Kings iurisdiction almost stopped and suspended. The Kings of England therfoze, to restraine these incroachments, made the law of Præmunire, putting them out of his protection, that wold not be tried by his lawes. Is it not strange then, that Christian princes should suffer such companions to usurpe their authoritie, and not onely in causes Ecclesiasticall, but also in temporall to beare them selues as iudges.

Finally they deny, that Christian Princes haue power either to make Ecclesiasticall lawes, or to refozme abuses in the Church, or to gouerne the Church concerning externall matters. All papists do so distinguish betwixt Ecclesiasticall and politicke gouernement, that they exclude temporall Princes from the gouernement of the Church, and make them subiect to the Pope. Bellarmine *lib. 1. de Pontif. Rom. c. 7.* determineth, that temporall Princes are no gouernours of the Church.

If then Christian Princes lose part of their reuenues, and part of their iurisdiction, and are quite excluded, both from the gouernement of the Church, and also disposing of the persons and goods of Ecclesiasticall persons; most apparent it is, that such Princes as admit the Popes authoritie, are either but halfe kings, or else not so much, losing moze then halfe their authoritie, by the Popes incroachments.

Now contrarie this is to the doctrine of the Apostles and ancient fathers, we neede not here dispute. S. Peter teacheth Christians to honour the King: and Paule exhorteth euery soule to be subiect to the higher powers. Now what greater dishonour can be offered to a King, then to take away his authoritie? And how are they subiect, that pay the King nothing, and claime exemption from his gouernement? Our Saviour willeth all to giue to Caesar, that which is

due to Cæsar, and Peter payed tribute to Cæsar. But his false successors pay no tribute to Cæsar, but take tribute of Cæsar, and challenge it as due to them selues. Pay, they haue against all right vsurped his imperiall citie of Rome, and releafed all clerkes from tempoꝛall Princes obedience.

Ad Scapulam

Tertullian saith, Christians honored the Emperour, as the next man in honour to God, and onely inferiour to God. *Colimus Imperatorem* (saith he) *sic, quomodo & nobis licet, & ipsi expedit, ut hominem à Deo secundum, & quicquid est à Deo consequutum, solo Deo minorem.* Chrysostome sheweth, that the Apostles wordes Rom. 13. concerne clerkes and religious men, as well as lay men.

The same is also contrarie to the practise of the Church vnder the Law, and vnder the Gospell, and derogatorie to the Kings authoritie. For both vnder the Law, and when Emperours began to profess Christian religion, they made lawes for the Church, and reformed Ecclesiasticall abuses, as both Scriptures, and the lawes of the Code and Nouelles testifie.

Thirdly this authoritie is plainly vsurped by the Pope and his followers. For vntill Gregorie the seventh his time, who by force and armes preuailed moze, then by reason; we find, that the clergie and Church was gouerned by Christian princes, and their lawes.

Finally the same is disgracefull to Kings, and burdensome to subiects, and most vnreasonable. Disgracefull it is to Kings to lose their royalties, and to be made subiect to foreigners. Burdensome it is to good subiects, vpon whom the whole burden is laid, and they exempted which are best able to beare. The Germanes in their grieuances, Graum. 28. shew, that the charge of the warre against the Turke is laid wholly on lay-mens shoulders. Finally, it is no reason, that those should liue vnder the Kings protection, that neither pay him tribute, nor acknowledge his authoritie.

But of the vnreasonablenesse of these incroachments we shall haue occasion to dispute elswhere. Here it is sufficient to shew, that the Popes vsurpations, exactions and whole
authoritie

authoritie is prejudiciall to Kings, & vntollerable to their subiectes.

Be wise therefore O ye Kings of the earth, and serue Christ Iesus: but beware that in stead of Christ, ye serue not Antichrist. And you that are freed by the preaching of the Gospell from the bondage of the Popes traditions and exactions, take heed that you suffer not your selues to be entangled againe in his snares, & brought againe into bondage. The Popes agents tell you of many goodly actions of the Pope, and set out the beautie of traditions with faire words. But they seeke nothing, but to bring you into a snare, and to make merchandise of your soules, and to blind you so, that you shall not be able to see the miserie of those, that liue vnder him, or the trash of his false doctrine and traditions. God graunt you therfore the spirit of wisdom and discretion, that you may stand fast in the liberty of true Christians, and neuer be entangled againe with the yoke of Popish bondage.



The third Booke, of the answer to
Robert Parsons his supernodical Warn-
word, containing a list of his lies, falsities, foo-
leries, impieties, and other enormous faults and
abuses, therein and elswhere by him
 committed,

The Preface to the third Booke.



Hus hauing ended our defence of Queene
Elizabeths godly reformation, and noted the
 miserable estate of Papiſts liuing vnder the
 Popes tyrannie and deformation, it will be
 no hard matter for vs to diſpatch the reſt of
 the *Warne-word*, being nothing elſe but a
 bundle of patcheries and fooleries patched together, with a
 number of idle and vaine words, ſcarce worth the reading or
 rüning ouer. Wherin (notwithſtanding) that I may proceed with
 more perſpicuity, I wil firſt examine the qualities of the author
 of this *Warne-word*: and that ſo much the rather, that you may
 forbear to wonder at this warning peece, or peece *Warne-*
word, conſidering the qualitie of the warme fellow, that made
 vs this braue peece of fire-worke. Next I ſhall enter vpon the
 title and front of the booke, and let you ſee how neither the
 portall correſpondeth with the reſt of his building, nor the
 worke with the inſcription, and that the ſame doth well re-
 ſemble a clome portall ſet beſide a ſtraw thatched houſe, or a
 pig-ftie ſet before *Robert Parsons* his putatiues fathers forge.
 Thirdly his perſonall accuſations and ſlaundrous imputations,
 both againſt my ſelfe and others, ſhall be answered. The fourth
 place is due to his impieties, which require a ſharpe cenſure.

After

After that his ridiculous errors, impudent falsifications, vaine allegations, grosse lies, saucie rayling termes, and clamorous outcries, poore shifts and sottish answers, lamentable begging of things in controuersie, insolent brags, and such like fooleries, shall seuerally be scanned and reprobued. A man would percase wonder, that a man in so idle a worke should runne into so many inconueniences and absurdities. But this our aduersary is a beast, and a grosse pecoran, and no man. How should we looke for other stuffe out of such a malicious heart? Do men gather figs of thornes, or grapes of briars? As *Hierome* saith of *Heluidius*, so I may say of *Parsons*: *Loquacitatem facundiam existimat, & maledicere omnibus bone conscientie signum arbitratur*. He supposeth babling to be eloquence, and that railing vpon all men is a signe of a good conscience. Let him therefore haue patience to haue his owne coxcombe pared, and let him bark still like a helhound, if he take pleasure in barking. I doubt not but we shall so breake his dogs teeth, that he shall hurt none by his biting. But to cut off all preambles, let vs now see if we can bring the iade *Parsons* from his gallop to his ambles.

CHAP. I.

*A legend of No saint, but of Robert Parsons his life,
calculated in fauour of that swarme of traitors,
which euery yeare he sendeth out of his
seditious Seminaries.*



Before I enter into this discourse, I do protest, that I was drawne into it moze then halfe against my will, by the importunitie of Robert Parsons, who first began this course: and albeit without commission went about to make enquiry what I am, what I did at Caliz, what in Ireland, and what in other places, and to obiect whatsoeuer he thought might moue either suspicion of crime, or occasion of least. But seeing I am

forced to defend my self, I professe and proclaime it openly, that I will spare neither Iebusite nor Masse priest, nor Archpriest, nor prouinciall Iebusite, nor Pope, nor Cardinall, that shall come in question. Howbeit let all the rest sleepe for this turne. Now we will talke onely of Robert Parsons, and see what reason he had to aske a reason of other mens actions, that is so obnoxious to so many accusations himselfe. Our Saviour Christ calleth him hypocrite, that espieth a mote in another mans eye, hauing a beame in his owne eye. *Qui sibi hoc sumpsit* (saith Tully) *ut corrigat mores aliorum, ac peccata reprehendat: quis huic ignoscat, si qua in re ipse ab religione officij declinari?* Whosoeuer arrogantly taketh vp him to correct other mens manners, and to reprehend their faults; who will pardon him if in any thing he decline from the religious and prescript rule of dutie? Let vs then see whether Parsons hath kept himselfe within the compasse of religion or rule, and walked within any precincts of dutie.

The man was borne in an obscure village in Somersetshire: his putatiue father was called Cowbucke, a poore Blacksmith, of the race, or at least qualitie of Vulcan: for he was matched to Parsons his mother, a woman scarce so honest, they say, as Venus. His true father was sir Iohn Haywood a Masse priest, and sometime a Bonke of the Abbey of Torre in Deuonshire, a lustie stallon, both as a Bonk, and as a Masse priest, and an honest man, as may be presumed: for he lost one of his eares for conueying away an honest woman condemned to the gallowes. This decoyled Bonk made the mariage betwixt Cowbucke the smith and Robert Parsons his mother. So Stalino would haue placed Casina with his hind Olympio, *Sperans sibi paratas fore clam uxore excubias foras*: That is, hoping without his wiues priuie to keepe watch abroad. And Holte the Iebusite would haue married his wench or concubine to one Thomas Edwards (a man, and matter not vnknowne to Parsons). It may be he will say, this is from the purpose: yet can he not deny, but that it is good to illustrate matters by examples.

Some say Robert Parsons is not vnlike the Bonke, *Turn quod*

Math. 7.

Accusat. in
Verr. lib. 3.

Her husband
tooke a filthy
disease of her,
of which the
poore man
died. Some
call that dis-
ease, *Il mal
Francoise*.

Plantus in
Casina.

quod male audit, that is, both because he heareth euill of one side especially, and because he hath not both his eares on one side. The lineaments of his face also do bewray him to be of kinred to Haywood. Finally, his desire to be a monkish Iesuite, and a priest, doth argue that he was a priests or monks sonne: and his gibing and iesting, that he was Haywoods son, who was in his time a mad ieaunting knaue. For as Tully saith, sonnes do follow lightly the example of their fathers, as he proueth by the examples of Scipio and the younger Decius. Neither is it materiall that these men were not bastards, seeing bastardie doth not alter the case.

Pro Rabir.
posthuma.

Certes if Haywood was not his father, then was he much deceiued, keeping Parsons at schole, and bringing him vp as his sonne. Then was also Robert Parsons much abused, that would not be called by the beastly name of Cowbucke that had his name of two hoyned beasts, but of the priestly title of his true father: and being charged with bastardie in Bayliol colledge in Oxford durst neuer stand to it, but as guiltie of that matter departed the colledge, for feare he should haue bene thrust out headlong. The matter certes was much suspected, this Heywood lying in the blacksmiths house, and supplying the mans place, and being generally defamed for this matter.

Finally, if he wil not beleue me, let him heare his owne comforts & secular priests depose against him. Parsons (sayth the authoꝝ of the discouery of English Iesuites) is by birth a bastard, begotten of the body of a base woman, by the parson of the parish where he was borne, and his right name is not Parsons, but Cowbucke. Againe: the same parson that begot him, did afterwards foster him, and hauing brought him vp at the schoole, sent him to Oxford, and placed him in Bayliol colledge, whence he was expelled being master of Arts, not for religion, as he hath vaunted, but for his bastardie, factious conuersation, libelling, and other misdemeanors. This note of bastardie is also put vpon him in a certaine declaration of the priests made to the Pope, and was not forgotten either by him that wrote the reply to Parsons libell fol. 91. or by

the Quodlibetist, Quodl. 4. art. 2. p. 109. We may not imagine (saith he) that father *Parsons* was ignorant of his owne estate, as being a sacrilegious bastard in the worse sense, *scilicet* a *Spurius*, begotten by the parson of the parish where he was borne, vpon the bodie of a very base queane. This is the testimony of Watson, a popish marty: and I hope Parsons will not deny a martyrs testimony.

If then, *Spuria vitulina non dabunt radices altas, nec stabile firmamentum collocabunt*: that is, if bastard slips shall not take deepe roote, nor stand on a firme foundation, then is it not like, that this caluist vitulamen, or bastard, the son or calfe of goodwife Cowbucke, can take deepe roote. Insomuch as many wonder that this bastard slip is not grafted vpon Tiberne stocke, and long since withered like an elderne sticke without pith.

While he was yong, the fellow was much noted for his singular impudency and disorder in apparel, going in great barrell hose, as was the fashion of hacksters in those times, & drawing also deepe in a barrell of ale. Heare I pray you, what *A.C.* the autho: of the Masse priests late supplicatio, sayth of him in his third letter. He was (saith *A.C.*) a common alehouse squire, and the drunkenest sponge in all the parish where he liued. His mother could keepe no good liquor for him: such a dangerous enemy was he to the ale tap. The same *A.C.* chargeth him with begetting two bastards male and female vpon the body of his owne sister betweene the age of seuentene and 23: and this saith he, was the cause why he ranne away, and became a Iesuit. A famous virgin Iebusit, or rather filthy incestuous Cananite! A braue patron of Romish or rather rammish virginittie!

Of nature he was malicious, and from his youth giuen to speake euill, and to write libels. One libell he wrote against D. Squire, wherein he touched a certain Ladie, which had like to haue turned him to much trouble. Since he ran out of his country, the writing of infamous libels against his dread Soueraigne, and other principall gouernors of the State, hath bene his principall studie, as the libell against

against master Charke, the libell against my Lord of Leicester, commonly called Greenepeepe, the libell against the Queene, set out vnder the titles of Cardinall Allen, Didimus Veridicus, and Andreas Philopater, against my Lord Treasurer lately deceased, against the whole state intituled *de Schismate Anglicano*, and diuers others, which either hee wrote, or published, or holpe to write or publish, doe plainly testifye.

If then the authoꝝ of famous libels be infamous; why is not Parsons punished for an infamous libeller? If bastards be irregular, why is he made a Jesuite and a priest? Are such bastardy and infamous Parsons fit persons to be made priests? and is this the perfection of the Iesuiticall order, which they brag off?

While he continued in Bailliol colledge, one Stancliffe his fellow burser did charge him with forgery: Beside that diuers other articles were put vp against him, and twentie nine or thirtie came before the master and fellowes, as Bagshaw saith, to demaund iustice against him. Christopher Bagshaw his fellow priest testifieth, that being burser, he dis furnished the colledge library of many auncient bookes, and rare manuscripts, A true man he is, as it seemeth, being conuinced both of forgery, filchery, and periury: But because he was sworne to be true, a true thiefe to the colledge. For these and other misdemeanors, he had the fauour to resigne being first lawfully expelled, as saith Bagshaw in his apologie against Parsons slanders, and with such fauour he departed, that no man seemed desirous he should remaine in the colledge any longer. I thinke he may remember, that he was rung with belles out of the house, which was either a signe of triumph, or else of his dismall departure out of the world. At the same time, he made a submission with many teares, as saith Bagshaw, and promised, that he would euer after carry himselfe in a good sort: but if he forgot his oth made first, it was no maruell, if he forgot his promise made after.

Bagshaw in
his Apologie.

Ibidem.

Having receiued this disgrace, not long after he fled like

a fugitive out of his countrey, and became a Iebusite. For note, that perjured fugitives, make prime Iebusites. So, that was verified in him, that is commonly found true in others, *Quod desperatio facit monachum.* For desperately hee cast himselfe away into a monkish order, although not long before he had deeply protested, that he would neuer become a papist.

What religion was in him, it may appeare, for that suddenly he tooke on him a religion, which he had a litle before forsworne. Beside that, being in England he alwaies professed the same religion that we doe, and in private communication with his friends, seemed desirous to learne some good course of study of diuinitie. Being bursar, hee bought many bookes written by learned men of our side, and placed them in the library of Baillioll colledge in Oxford. What is then to be collected of all his demeanour and actions, but that disgrace and malice, and no other reason made him a papist, a friar, and an apostata?

Departing out of the countrey, hee went not away empty handed. For he carried away diuers summes of money, which he had receiued of his schollers friends, without rendring accompt. Promising also to make a match betwixt one of his schollers and a gentlewoman his mothers neighbour, he tooke money of both the parties friends, albeit neither of the parties knew any such matter, nor their friends had talked together. A very pretie trick to be plaid for his first prize of cosnage. The secular priests charge him with mispending the almes that is bestowed on the english Seminaries, vpon his intelligencers, & spies, in postage, and vpon his priuat pleasures. After his departure out of England, the man cosined the Prince of Parma, the Spanis king, and others, offering like a montebanks, the crowne of England to sale to any that would buy it. A thing certes of good price, if he could haue made his sale good.

We may remember, that Marforio in Rome touched him in a certaine ticket for this grosse cosnage. But great won-

der it is, that the Pope hath not trusted him ere this, finding all his promises of intelligences, treasons and pakes in England, to be nothing else but more cosinage, mockery, and knauery, to procure himselfe to be made Cardinall.

And this, both himselfe, and his brother and friends did so greedily looke for, that on a time being aduised to weare a peece of scarlet befoze his stomacke, and giuing order, that a peece might be brought from the marchant, his witlesse brother thinking the time of his aduancement had bene come, caused as much scarlet to be brought to him as would make him a Cardinals robes. But with great confusion and blushing, like as if his face had bene died scarlet, Parsons conueyed the man and his scarlet out by a posterne gate. But the scozne and blemish still sticke to him.

Of his vertuous life in Spaine, and in the colledge at Rome, we neede not to stand much, seeing the marks of his honesty appeare in y^e pustules of his face, but especially in his scabbed legs. The which mysteries of Iebusites, least they should be reuealed, they haue a graunt of the Pope to haue Physicians of their owne company. While the stirres continued betwene the Iesuits, and the English schollers in Rome, one Harward gaue out, that he could name seuen Sodomites in that colledge. But may Parsons friends answer, That is no nouelty among the stery Ignatians, that forswear mariage. For seeing they refuse honourable mariage, it is Gods iust vengeance vpon them, that they should fall into these filthie & abominable disorders. Cuery one of the masse-priests according to the formulary of Rome doth say and confesse, *quod peccauit in Sodomin*, that is, I haue sinned in Sodomy.

Ordo Rom.
edit, ab Hir-
torp.

The man naturally is a coward, yet when he passeth through strange countreyes, he goeth disguised, and calleth himselfe Captaine Cowbucke. But albeit he be no souldier, nor woorthy of that profession, yet should he haue come anno 1588. with the Spanish forces against his countrey. And so

many hath he suborned to kill the Queene, and to stirre rebellion in England and Ireland, that he hath caused more blood to be shed, then the greatest souldier of our time. His impudency in lying, and great cunning in iugling, may be conuincied by his bold assertions and denials against all truth, and by his shifting and cogging in all his writings: which giue plaine euidence, that the man when he fled from his countrey, left honesty, shame, and conscience behind him, if euer he had any, as by diuers arguments in the treatise ensuing shall, godwilling, be verified. In the meane while, see what his fellow traitors say of him. He that set forth the reply to Parsons libell, both testifie, that he will affirme, or deny any thing, and saith, that he hath a brassen forehead, and prayeth, that God would send him more shame, more honesty, and more truth. Speaking of his cunning conueiance he saith, he will neuer leaue his iugling trickes: and againe, that like a Gipsy he playeth at fast and loose.

His life vnto the rest of his consortis is so scandalous, that the martrized Quodlibetist with admiratiō doth thus exclaime, quodl. 8. art. 5. pa. 238. o monster of mankind, fitter for hell then middle earth, and afterward: thou giuest occasion for diuers to thinke, thou art not a mere man, but some fairies brat, or begotten by some incubus, or aceth spirit, vpon the body of a base woman. and quodl. 6. art. 7. and discouery pa. 70. Blackewell, saith a certaine masse-priest, must depend vpon Garnet, and Garnet vpon Parsons, and Parsons on the deuill. Doe not you thinke then, that this is a bzaue dependance, and that the warneword is bzaue stuffe that is calstreted and deuised by a dependant vpon the deuill: but may his friends say, this was spoken out of choller. Heare then what the archpriest said, when he heard, that Robert Parsons was first come into England. This man sayd he, will shame vs all: he is for his expulsion, and manners so infamous. Howsoeuer he hath shamed others, himselfe he hath shamed by his leud, loose, and discomposed patcheries.

Bagshaw his
apologie.

Of his cruell disposition, he hath giuen vs many arguments. While he was yet in Balioll colledge he prosecuted seven young men of farre better parentage then himselfe, and gladly would haue had them hanged for taking certaine puddings from a pupill of his called Himmes. He endeoured to draw Himmes his father into bond, that he should not cease to prosecute the felonie, and would haue proceeded further, had not the councell taken order to stay his violence: it may be he thought, that taking of puddings was a great matter, considering especially, that the wealth of the tripewife his mother consisted in tripes, puddings, and souce: but see Gods hand against this persecutor of takers of puddings, he is now so swollen like a blacke pudding, that the memoery of Parsons puddings will not lightly be forgotten. A man shall hardly find a fitter fellow to play Ballio the baud, then Parsons being a baudy, burley, pudding-growne fellow, and very like the baud in Plautus, *cum collatis ventre & oculis herbeis*, that is, with his bumbasted and barrellike bellie, and eyes greenish like grasse. In Rome he hath long bene the tormentor of the boyes of the English colledge, although his friends in his excuse say, he loueth them but too well, and namely one Fisher a fine youth, that sometime was a Ganymedes to Edward, or as he called himselfe Odeward Welton sometime reader of Sodomiticall diuinitie at Doway: although now for his beastly loue, they say, he hath lost his place and lecture, and is sent to Antwerpe to loue wenches there. Prouided alwayes, that he meddle not with boyes, especially, scandalously. As for Fisher he is now at Rome, as they say, to do penance with Robert Parsons Prototonotarie of Sodome: if he be not fishing in the sea. The Bishop and Charnocke agents of the secular priests in England, were sent to Rome, Sir Robert handled them very rudely. These priests doe exclaime mainely against his crueltie. He toke away their writings and valises, he caused them to be imprisoned, and hardly examined: and at the length sent them away, *re infectissima*. But what should I neede to stand by

on pzoones of his bloody and cruell disposition, when it is apparent, that diuers wayes he hath sought to destroy the Quene, whom he should haue honoured, as his most gracious soueraigne? He sought also to deliuer by his countymen to haue their throats cut by the Spaniards, nay by Italians, Marans and infidels. One William Browne alias Ch. P. in a letter dated the 16. of August *anno* 1599. affirmeth, that he hath a letter of Parsons his owne hand, dated 1598. wherein he confesseth, that he knew of Parries practise for the killing of the Queene, and that the said Parsons kept backe a gentleman, that intended to discouer the same. A certaine other papisticall fellow, in a treatise concerning the practises of Iesuits for killing of Princes, both charge Parsons for aduancing the practise of Parry and Savage against the Quens life, for dealing with the Duke of Guise to enter into England with 5000. men, to surprize the Quene lying at Greenewich, and the citie of London. Neither haue the Spaniards made any attempt against England without the priuie and solicitation of Parsons, the arch-plotter of treasons.

In a letter dated August.
16 anno 1599

William Browne alias Ch. P. both charge Parsons to be a common detractor, and saith that he detracteth without respect of religion, truth, or common honestie. If then he detract from his owne fellowes, & rayleth vpon such, as himselfe pleaseth, though in the generall cause ioynd with him; we may not maruell, if he play his with parts vs, whom he taketh to be his enemies, & by whose detractiō he hopeth to merit, and to winne a Cardinals hat. Finally the mans traitorous practises against the Quene and his countrey, in many volumes cannot sufficiently be described. His first comming into England was to make a side, and to moue rebellion. And that is pzooned by his faculties graunted *anno* 1580. *Petatur* (saith he) *à S. domino nostro, &c.* that is, Let it be desired of our most holy Lord the Pope, that the bull declaratorie of Pius the fift against Elizabeth and her adherents, be vnderstood in this manner, that the same bull shall alwayes bind her and all heretikes, but

but not (Romish) Catholikes, as matters doe now stand, but onely then, when the bull may publikely be put in execution. By this facultie being granted, then if appeareth, that the bull of *Pius Quintus* was in force against the Queene and her subiects, and that Parsons came to stirre up false Catholikes, or rather false traitors, to put it in execution, as sone as occasion should be offered. Now according to the tenor of his faculties, the fellow ceased not to rake in the coles of mens discontented humours, and to make a partie against the Queene. The papists saw he dealt so openly, that they feared, least if the fire tooke, a number of them should be burned in the flames. Such was the feare of the wisest of them, that they told him plainly, that if he retired not himselfe, they would discover him to her Maiesties officers.

Being thus forced more then halfe against his will to depart out of England, yet ceased he not to procure vs troubles from Scotland, as the king now raigning can tell, and his libell against the Earle of Leicester, that seemeth to favour the kings title, doth manifestly prove. Nay in a letter to the Earle of Angus he doth plainly confesse, that at that time he was for the kings title, and sought presently to set it on foote, without longer staying for the Queenes death.

In France he encouraged the D. of Guise to come with an army into England, not forgetting in the meane while to advance the treason of Parry & Sauvage. There also he was acquainted, by the meanes of Ballard, with Babingtons conspiracie. Neither is it to be doubted, but he knew of friar Sammiers comming to the kings mother, of which ensued the ruine of her, as the authour of the Iesuits Catechisme testifieth. It is said also, that he caused 500. crownes to be deliuered to Ch. Paget to come ouer into England to treat with the Earle of N. whereof his destruction ensued not long after.

In Flanders he sought also to draw the D. of Parma into quarrell with the Queen of England, offering him the Lady

Arbella, and the crowne of England for his sonne. But he was no more able to performe his offer then the deuill, that promised to giue all the kingdomes of the earth to Chritt. That packe being broken, he solicited the preparations of the Spaniard against England *anno* 1588. ayding Card. Allen to make that most execrable libell, which he titleth an exhortation to the Nobility and people of England and Ireland, which containeth all the disgrace that could be deuised, both against the Quene, & her subiects. Whatsoever he did in deuising of that traitorous libell, one W. Br. *alias* Pag. chargeth him, that hee holpe to print it, and gaue diuers copies to his friends.

Departing out of the low countries, he committed the managing of matters to one Holt, a man of his owne societie and confrairy of traytours. If then Holt was acquainted with the practises of Yorke, Williams, and Daniel, for killing the Quene, as he is charged by W. Br. *alias* Ch. Pag. 02 with Heskets trecherous agency with the Earle of Darby; then no doubt, but R. Parsons was made priuie therewith also, seeing he was but as an inferiour sphere concurring with Parsons, that like *primum mobile* drew with him all inferiour traytors, and made all matters of treason to be taken in hand.

Residing in Spaine, his onely purpose was, to set this land in combustion. To worke a detestation of her Maiestie, and of the English nation in the mindes of the Spaniards, he caused a most slanderous libell set forth before in Latin, to be translated into Spanish by one Ribadineira a man of his owne trayterous order, adding thereunto diuers slanderous and most vnttrue reports of his owne, anouching his owne lies vpon the credit of Sanders being now dead. And that this is true, not onely his owne conscience doth witnesse, but that ribald Ribadineira must acknowledge, if he be aliue, and will testifie truth. For to draw the king of Spaine into the party, he set out a most fond booke of titles to the crowne of England, casting the same with all the force of his wit vpon the *Infanta of Spaine*, seeking

seeking to depriue the right heires, and endeouoring to bring vs vnder the captiuitie of strangers: to which end also he caused diuers of the English nation residing in Spaine to subscribe to that title.

With the helpe of Creswell and others his adherents, he caused diuers trecherous inuectiues to be published against her Maiesty & the State; and that partly vnder the names of Andreas Philopater, Didimus Veridicus, and such like counterfet names, and partly without names.

By his, and other his traitorous consozts solicitation, King Philip the second sent forth a fleet to sea: of which, two attempts followed: the one about the yeare 1598. in which diuers ships by streffe of wether were wrecked on the coast of Spaine, betwixt the Rocco and *Cap. finis terra*: the second followed not long after. The first is proued by D. Stillings, and other Massepriests, perswaded by Parsons to come with publike enemies against England: the second is mentioned in a letter of the said Parsons to Th. Fitzherbert, and publike-ly diuulged by the Adelantadoes proclamation, of which hereafter we shall haue occasion to speake. And so earnest was the king of Spaine in setting forth this fleet against England, that at one time, returning to himselfe out of a trance, the first words he spoke, were, Whether is the Adelantado gone for England? At another time, being at his deuotions, he said, He would spend the furniture of his chapel, but he would be reuenged vpon the English. The Secular priests in their reply to Parsons libell, fol. 65. do also mentio these preparations. Neither is it to be doubted, but that Parsons concurred in the solicitation of them. The author of þ Reply speaking of these preparations for England: These two preparations (sayth he) are so euident, to haue proceeded with his concurrence and cooperation, as he no way can deny it without the note of impudency, so many witnesses, and his owne letters bring in testimonie against him. He doth likewise affirme, that the vrging of diuers to subscribe to the Infantaes title, is a matter notorious and euident, and to be proued by the othes of diuers priests. In his letters to a cer-

taine Earle of Scotland, Parsons plainly confesseth diuers practises set on foote by himselfe against England, and that he sought to aduance the Spanissh Infantaes title, as being of his religion.

The resolutions of cases of conscience, set out by A. P. that is, Allen and Parsons, for direction of their traitorous schollers, are nothing else but resolutions to proue them both traitors, and enemies to their countrie, declaring the Quene to be a tyrant, and no lawfull Queene, and her officers no lawfull officers, and ayming wholly at the ouerthrow of the State.

Finally, it is auerred by the secular priests, that Parsons had a finger in the rebellions of Ireland. Neither is it to be doubted, but that he & his agent Creswel were acquainted with the enterprise of D. Iuan d'Aquila in Kinsale, many traitorous English being that time in companie with the Spaniards.

If then this be one of the chiefe pillars of Romish faith, certaine it is, that the Romish faith standeth vpon disloyaltie and trechery, or at least vpon a wicked disloyall traitor: If Papists wold consider these his practises, they wold not so much esteeme his directories, libels, discoueries, inuectiues, wardwords, or rather a wardrobe of knauery and villanie, his Warnewords, & such like odious fardles of idle words, which rather direct men to the gallowes, then to religion and vertue: which shall further appeare in the answer following. This in the meane while I thought to relate, for ease of his holy father, if percase he list to saint this hoisely holp Frier. And if in the meane while he be not created Cardinall, by reason of his infamous bastardie, and soule bellaquerie, & too open playing aboue board: yet let him be a Cardinall, and a cardercarnificable, vested with Cardinals robes of yellow, blew, and greene, like the Knaue of Clubs.

CHAP. II.

*Of the title Warne-word, and other matters promised
and prefixed in the front of Parsons
his booke.*

A Gose (they say) may be knowne by a feather. If men will not beleue me, yet may it be verified by the gose Parsons. For by his most foolish title, being the first seether of his goselships worke, we may assure our selues we shall haue a great peece of folerie. For albeit he promise vs but one Warne-word, yet hath he sent vs a whole fardle of idle words and fantastickall foleries.

Secondly, as admonitions and warnings are sent to friends, and not to enemies; so might he haue done well to haue giuen some admonitions to the boucherly boyes of the English seminaries, that suffer themselves to be abused so shamefully by the bougeronickall Masse priests, to the dishonour of their nation; and not to vs, that regard not witlesse admonitions a straw. The tragickall poet might haue told this comickall admonitoz, if he had but had any one graine of wit, that a wicked mans offers and gifts are vnprofitable. The Greeke is, *κακῶ γὰρ ἀνδρὶς δῶρα ὀφείλει εἶναι*. But the asse vnderstandeth no Greeke, and not much Latin, being onely acquainted with the iron tongue of his mother the blacksmiths wife.

Eurip. in Medea.

Thirdly, his whole labour being spent in iangling and bangling about some pild matters of his popish paltry religion; he must shew how all that nastie geare will come within the compasse of his title, vnlesse he will haue the same throwne out among the waste of his idle inuentions.

Fourthly, his running vpon the letter in the titles of his Warneword, Wardword, Wastword, and in his mentioning of Watchword doth shew, that there is moze rime then reason in his booke, and doth presage, that we should rather

haue ratling words, then sound reason. He sayth, that the VVarneword containeth the issue of three treatises. And yet he onely handleth two chapters of eight, beside other con-
trouersies, seldome daring to giue the true issue, taking al-
wayes Papists for Catholickes, and popery for truth:
which is denied. Is it then like that he meaneth truth,
that falsifieth his word so grossely in the first words of his
booke?

After that he talketh of a relection of an insolent and van-
ting minister, masked with the letters O. E. and of certaine
shifts and deceits, as he pretendeth of ours. But herein his
friends complaine, that his eyes were either out or not at
home. For if he had looked vpon himselfe, that commeth
forth masked with N. D. which letters with the helpe of O.
E. come neare Soddey: he would not haue found fault
with me for the same matter. Howbeit to prouoke him to
shew his bastardly face, I haue bene content to leaue all
the foure letters to him alone, and plainly to set downe my
name, promising that I will take him to taske, in what
forme soeuer he turneth himselfe into, if it be not into the
shape of a clew of packthred, which is endlesse, and of no
good goust. In the meane while, if he had not bene the mi-
nister of Satan, he would not haue made a test at the mini-
stery of the word of God, which is an office not refused by
Apostles, no; by holy fathers of the Church, no; by any, but
by idolatrous priests of Baal. As for the termes of insolency
and vinting, of shifting and deceiuing, I doubt not but to sa-
tisfien them so iustly vpon Parsons, and that by due prooue, that
all the world may see the vanity and insolency of this decei-
uer. Now I will onely tell him, that it becommeth not him
to obiect insolencie, vinting, shifting and deceit to any other.
For nothing is moze absurd then that such a buzzard as
he, should impute to others his owne buzzardly quali-
ties.

For the posse of his booke, he taketh a sentence that fit-
teth himselfe wondrous well: neither will we deny that it
belongeth to him. Flie an hereticke (sayth the Apostle) after
one

one or two admonitions. Who then doth not see Robert Parsons an archhereticke, as I haue proued at large? It followeth, sayth Parsons, For such a one is subuerted, and sineth damnably against his owne iudgement. Where I omit to speake of Parsons his false translation. For why should I helpe him, that pronounceth sentence against himselfe, by his owne iudgement, while he remained among vs? And now no doubt but in his owne conscience he is condemned, knowing that it is idolatry to giue diuine honour to the sacrament of the Lords body, and to the images of the Trinity, and heresie to hold, that a man can liue without a sinne, or at the least to fulfill the law perfectly. For that by the Fathers iudgement is Pelagianisme.

In the end he addeth, *Permissu superiorum*: as if his superiours had giuen him licence to play the knaue. Beside, he may do well to tell vs who these superiours are. For if the Pope and his generall giue him licence to publish libels and slaunders against vs; we will be bold to answer his libels, and to touch his superiours to their little satisfaction, and to the great grieve of Parsons.

CHAP. III.

*An answer vnto certaine personall accusations of
Robert Parsons against my selfe
and others.*

Against all our aduersaries accusations, beside particular defences, we haue these generall exceptions for the most part: first we say, of matters criminall that we are cleare. Secondly, that Robert Parsons and his consorts are most guilty. Now what is moze ridiculous then that blind bayard should find fault with him that hath good eyes? *Omnia que vindicaris in altero* (sayth the famous Romane orator Tully) *tibi ipsi vehementer fugienda sunt. Etenim non modo accusator, sed ne obiurgator quidem ferendus est is, qui quod in altero vitium reprehendit, in eo ipseprehenditur.* That is, All those

Lib. 3. accusat.
in Verrem,

faults which you will censure in others, you must diligently eschue your selfe. For who can endure him to accuse or chide others, which is taken himselfe in trip for that which he reprehendeth in others? Thirdly we say, that our aduersaries haue no reason to exclaime against vs for euery sinall fault, when they offend far more grievously themselves. It is absurd for him that hath neuer a good legge, to reproch a man for halting. The Poet saith, *Loripedem rectus derideat, Ethiopeum albus*. Let him that goeth vp right, laugh at him that hal- teth; and him that is white, point at a blacke Moore. Finally, such things as fall out indifferently on both sides, are not to be objected as crimes to the other. *Si iniquus es in me iudex,* (saith Tully to Curio) *condemnabo eodem ego te crimine*. If vn- iustly you censure me, I shall iustly condemne you for the same fault.

Iuuenal.

In the Epistle
to the Reader

To come to particulars, this admonito; doth charge Sir Francis Hastings, for that without commission he made him- selfe a generall watch-man ouer all the land, and hath written a most bitter and bloudie pamphlet against the Catholikes, (as he sayth) replenished with all kind of slaunders, and most odious calumniationes. Likewise in his obseruations vpon the pzeface of my reply to his Wardword, fol. 11. b. he sayth, my pzeface tendeth wholly to bloodshed and crueltie against Catholikes: and sticketh not of his liberalitie to cal me a no- torious firebrad of sedicio. But if he charge no better, we shal easily discharge our selues, and lay such a charge vpon him, that his owne friends shall confesse him to be a notozious sot, & a leud accuser, to deale on this fashio. For first, what reason had he to aske a commission in this case, seeing euery one hath not onely a commission, but is also bound by dutie and allegiance to maintaine the State, & to do his prince and countrey service? *In reos maiestatis & publicos hostes* (saith Tertullian) *omnis homo miles est*: that is, Euery one is autho- rised a souldier against traitors and publike enemies. Could Robert Parsons more manifestly declare himselfe enemy, then by hauing against those that speake against traitors and publicke enemies? Secondly, why may not a Knight
speake

Apolog. c. 2.

speake for his prince and country, when he like a traitorous knaue without commission or allowance taketh to himselfe liberty to speake for notorious traitors & publike enemies? Thirdly, it is a matter ridiculous for an enemy to accuse men of bitterness and bloody cruelty, of slanderous accusations and sedition, and yet to bring neither proofe nor suspicion to conuince them. This therefore is rather a trick of a scurrilous rayler, then a graue accuser: and such termes Tully in his oration *pro Calvo*, calleth rather railing and scolding, then accusing. Fourthly he sheweth himselfe an absurd fellow, to talke either of bitter and bloodie pamphlets, or of odious calumniation, or of bloodshed and cruelty, or of Catholickes, when as himselfe is a senselesse heretick, and an apostate from religion, and hath spent now this twentie yeeres and vppward in rayling and libelling, in laying plots of treasons, in soliciting inuasions, and such like practices: seeking nothing else but to cut the throates of his countrymen, and to bring them into subiection vnto the Spaniards and Italians, as before hath bene declared at full. We are therefore to beseech his knaueship, seeing he pleadeth for enemies, and traitors and heretickes, to giue vs leave to speake for our country, our Soueraigne, our Religion and libertie. Fifthly, Catholikes are they, which beleue and hold that which the Catholicke church in old time did vniuersally hold, as sayth *Vincentius Lininensis de heres. c. 34.* But the Catholike church in old time did neuer vniuersally hold either the popish reall presence of Christs body without any distance from the accidents of bread and wine, or that the accidents did subsist without their substance, or that Christs true body was impalpable and inuisible, and both in heaue and earth at one time, or transubstantiation, or the popish Masse, or communion vnder one kind, or the rest of the popish sacraments, or popish purgatory and indulgences, or such like. Nor did Catholikes ener prefer the Latin translation of the old and new testament before the originall text, or place traditions in equall ranke with Scriptures. Saint Augustine sheweth, that catholikes and true beleeuers are all relig.^{Lib. de vera} cap. 2.

one. But Papists are not Orthodoxi, nor true beleuers, as I haue shewed in my challenge. Sixthly, when we speake against Papists, we meane properly the factious adherents to the Pope and Spaniard, and Parsons his crew of seditious archipresbyterial and diabolical practisers against the state: against whom when we discourse, our whole intention is to saue, & not to spill blood, which they seeke to do, and will, if they be not speedily restrained. Finally, seeing Robert Parsons is so haue a disputer, we must pray him to bring god arguments, or else to lay aside his great bombasted Iebusticall words of slander and calumniation. He may do wel also, to shew vs the difference betwene slander and calumniation, which he in great heate hath distinguished, especially being so excellent a practiser in calumniation, as his publication of *Sanders de schismate*, and *Philopater* and other libels do proue him to be. It would finally be knowne, why this fellow that neuer knew his true father, and loued so well his mother, should be called *Andreas Philopater*, rather then *Andreas Philometer*. It is a question also why he should be called *Andreas*, rather then *Robertus Philopater*. But percase on his tombe he will haue this grauen: *Hic iacet Andreas, qui lapidauit eas. Pro Andreas Philopater, dic Aue Maria and Pater noster.*

Speaking of sir Francis Hastings in his Epistle to the Reader, he would gladly fasten vpon him a suspicion, as if he desired some diuident of the liuings of Papists. And againe, 1. *encont. c. 11.* he chargeth him and other knights with dayly feeding vpon papistricall fellowes goods. In his obseruations vpon my pzeface, fol. 11. b. he sayth, I watch for scraps: and that I and my hungrie crew stand by, and for desire licke our lips, hoping to haue some share in the diuident. Drawing metaphors from his owne, and his hungry companions practise, who couching like dogs at the Popes sate, are still looking for scraps and bare bones, & gaping for diuidents: and to satisfie their extreme need, sometime like cures run grinning vp and downe the strates of Rome, and cannot be satisfied. Others fall together by the eares for bishoppricks and

and promotions in England and Ireland; which they hope will be conquered daily. But their ambitious desire is like a hungry mans dreame, that thinketh he eateth, and yet ariseth in the morning soze ahungred. In his table he noteth, that I am poore & needy, but if he had not bene a poore and needy pamphleter, he would haue bene more wary, then thus desperatly to lie vpon the credit of his intelligencer. For it is well knowne, that Sir Fr. Hastings liueth in honorable reputation without desire of any mans goods. I, albeit I had no pzeferment of the Church, yet could I liue of my patrimony. Neither of vs, nor any knight professing the Gospell, doth liue in such estate, that he being a begging Friar by his profession, and by birth a poore blacksmithes wiues sonne, may well obiect either neede, or grie die scraping for other mens goods vnto vs. May we are so farre from desiring the goods of papists, that we wish them, as Saint Augustine epist. 50. did the Donatists, that they were Catholikes and honest men, and so we would not onely leaue them that is theirs, but giue them also part of that is ours. With vs they deale as the Donatists did with S. Augustine, and we answere Parsons as he did them. *Quod nobis obijciunt* (saith he) *quod res eorum concupiscamus, & auferamus, vnam Catholicici fiant, & non solum quae dicunt sua, sed etiam nostra in pace nobiscum & charitate possideant.* If this wish content them not, I would wish them together with all their goods in Italie with their owne holy father. Which if the Spaniards and Italians, and the bloody Inquisitozs would permit to men of our profession, they would accompt it a great fauour. But now such is the crueltie and extremitie of the papists, that they torment and put to death all that profess the truth, and not onely share and deuide, but also take all, most greedily without respect of their poore widowes, fatherlesse children, or their poore kinsfolkes. This hanocke the Inquisitozs make in Spaine, and this spoyle was made by our butcherly enemies in the dayes of Queene Mary. Parsons therefore, in putting this vpon vs, did nothing els, but put vs in mind of the rapines of papists in Quene Ma-

ries dayes, and shew, what detestation we ought to haue of that cursed, rauinous, and woluiſh byoode, that dealeth with Christians in this sort.

Answer to
my Epistle
fol. 1. b.

He findeth also fault with my stile, as outrageous and intemperate: and obiekteth scurrilitie and turpitude vnto me. But if he would haue men to beleue him, he should haue conuinced me by pꝛofes. For no man, I thinke, that is wise will beleue such a bankrount disputer on his bare word. Againe he should haue shewed good example himselfe, that requireth such respectiue termes in others. He is still rayling and raging like a butter wife, and most intemperately and furiously. Hauing therefore declared himselfe a scurrilous filthy fellow, he sheweth himselfe an impudent sot, to obiekt his owne faults to others. Of his scurrilitie I do meane to make a whole chapter. Of his turpitude, his baudy and filthy rimes against Beza in the defence of his rayling censure against master Charke, yeld pꝛofe sufficient. I may therefore vse Opratus his words to Parmeniam against him. *Cum pro his erubescere debueras, catholicos innocentes accusas.* That is, where thou shouldst blush for thine owne faults, thou accuſest others that are innocent. As for my stile and termes, they shall alwayes be iustified, when Parsons hath any matter to obiekt against them.

Ibidem.

Descending from his magistrall throne of his royall pebantery, to speake of my epistle, it pleaseth him to diuide it into three principall parts, to wit: into notorious folly, apparant falshood, and ridiculous vanitie in bragging and vaniting. But seeing he hath diuided no moze wisely, he must take the parts all to himselfe, being a notozious sot, a false packer, and a vaine and ridiculous bzagger. Such a one the wise man describeth Prouerb. 6. *Homo apostata* (saith he) *uir inutilis graditur ore peruerso, annuit oculis, terit pede, digito loquitur, prauo corde machinatur malum, & omni tempore inuria seminat.* It seemeth a pꝛoper description of Parsons an apostate from religion, a man of little worth, that goeth by and downe with a peruerſe and wide mouth; which winketh with his eyes, giueth a signe with his feete, speaketh with

with his fingers, deuileth mischief in his wicked heart, and at all times solweth discord and contention. It followeth therefore, that he looke for the execution of that which followeth: *Huius exemplo ueniet perditio sua, & subito contemetur, nec habebit ultra medicinam.* This mans destruction will come quickly, and he shall suddenly be broken in peeces, and shall find no further remedie. As for the folly, falshood and vanitie he talketh of, they are so surely fastened vpon himselfe, that he shall neuer put them vpon me. To conuince me of folly, he hath alledged the words of Tully, that calleth him a noddie orator, as he saith, that alledgeth such matter as maketh no lesse for his aduersarie, then for himselfe. But if this be the part of a noddie, then is Parsons a threesold noddie, who alledgeth almost nothing, but it may with better reason be reiected vpon himselfe, then cast vpon others: as for example, where he talketh of heresie, railing, bloody pamphlets, folly and such predominant humors and qualities in himselfe. Against me the words of Tully make nothing. For albeit I do call him noddie that taketh for his deuise N.D. which with the addition of two vowels make noddie; yet cannot he by any meanes make noddie out of O.E. which letters I assume to shew his folly, but lesse he will lend me his owne name, which I do not meane to borrow at this time. Againe, if he may come vpon the stage with the maske of N.D. why may not he that defendeth, take the two next letters O.E? The lawes are ^{i. ff. quod} ^{quisque iuris.} plaine that no man may refuse to stand to that law, by which himselfe meaneth to receiue aduantage. Furthermore talking of two letters, where I say he is a man of two or three letters; he answereth but by halfe, and therefore is like to rest a noddie, and a man of three letters, that is Fur, and the rather for that like a thiefe he came into England, entring not by the doore, but stealing in some other way with picklocke faculties, and trecherous instructions from the Pope. Finally the man sheweth himselfe to be, not an orator, but rather a foolish grammarian, that calleth consonants the material part, & vowels the

so small part of words. For if this were true; then should
 no word be compounded of vowels, nor should vowels
 stand without consonants, nor should some and matter
 be proper to bodies, but common to words also, and fan-
 cies. Thus we see how Robert Parsons, since he ran out of
 England hath outrun both grammar and logike, & is now
 learning to spell N. D. It may be if he passe Tiburne cleanly,
 he will shortly enter into his Puerilis, and learne to con-
 strue *stans puer ad mensam*, or *percale pendens in patibulo*. To
 convince me of apparant falsehood, he saith, albeit he might
 remit himselfe to a multitude of examples in the encounters
 ensuing, yet he will shew one for a prooffe of the ministers ta-
 lent in this kind. But whosoever list to compare my an-
 swers with his examples, shall find that his multitude of
 examples doth shew the multiplicite of his vanities, and
 that his whole Warneword, is but a fardell of foolery. As
 for this one example, which he alleadgeth, it may serue to
 iustifie my honest dealing throughout the whole booke, and
 to shew, that he hath neither wit, nor honesty. In my reply
 I charge him, that he hath written diuers obious chartels
 and bookes, both against particular men and the State, and
 namely, First certaine chartels against some in Oxford: Next
 Leicesters common-wealth. Thirdly, a libell intituled a Con-
 sutation of pretended feares. Fourthly, the booke set out vnder
 the name of Andreas Philopater: Fifthly, the Libell to the no-
 bilitie and people of England and Ireland, set out vnder
 Card. Allens name. Sixthly, Dolmans booke of titles. Se-
 uenthy the Wardword. Eighthly, the relation of the dispute
 betwixt M. Pleffis and Eureux. But because I doe not men-
 tion other bookes written by him, as for example Houlets
 reasons of refusal: the Discouery of Nicols: the Censure against
 Charke: the Epistle of persecution, and his Directory; he saith
 that in recounting eight bookes, I tell nine lies, five priuative,
 and foure positieue. But in talking of priuative lies, he
 sheweth himselfe not onely a positieue, but a superlatieue di-
 zard. For if euery one lyed, that reckned not by all his pal-
 try pamphlets; he would bring himselfe and his owne
 friends

friends within the compasse of lying. He must therefore
 iustifie this fiction of priuatie lies, for else he doth nothing.
 It standeth him also vpon, to shew that euery one is to
 take notice of his fooleries, and patcheries. For such is the
 howling of Parsons Houler, and the Epistle of persecution,
 where he taketh that which is in question for granted. The
 Censure of Charke, and Discouery of Nicols do consist prin-
 cipally of rayling. The Directoy is stolen out of Gaspar
 Loarti, Granatenlis & others. He hath no reason therefore
 to brag of such bald inuentions. Where he objecteth sal-
 shod to me, for charging him with certaine libels written
 against some in Oxford, and with the libell called Leicesters
 Common-wealth, & the treatises entituled a Confutation of
 certaine pretended feares, & Letters to the nobilitie and peo-
 ple of England and Ireland; his friends are much ashamed
 in his behalfe. For the stile and phrase of these bookes, com-
 pared with the Wardword, and other pamphlets confessed
 to be his, the testimony of diuers priests in England, that
 ordinarily charge him with these bookes, the confessions of
 some of his friends, do conuince to lie most shamefully.
 May his owne conscience doth accuse him, and conuict him.
 For listen, I pray you, what he answereth. I neuer heard,
 saith he, any man of notice and iudgement ascribe them to
 him before: and if I be not deceiued, other authors are knowne
 to haue written them. Now what is this, but to confesse
 that covertly, that he denyeth coldly? And what traitour or
 fellow, or seely fellow being charged at the barre with noto-
 rious treasons and felonies cannot answer thus, albeit
 he be charged with things most manifest? For what trai-
 tor cannot say, I neuer heard any man of iudgement or no-
 tice ascribe this treason vnto me? And againe; If I be
 not deceiued, others are knowne to haue committed this
 treason. But if Ro. Parsons answer no better, he will soone
 be conuicted and trusted for a traitor. In the meane while,
 he shall here onely rest conuicted of lying and foolery. Of
 which he may also be conuicted, in that taking on him to
 disproue me, where I charge him to be the authour of the

Wardword, he doth afterward plainly confesse it. He doth also make me to say, that he hath written in all, eight contemptible treatises (which are no words of mine, but cogen in by him) and chargeth me with suppressing his bookes: where I confesse plainly, that he hath written other base and paltry pamphlets. Whosoever therefore will estimate the rest of my discourse, by this against which he taketh such exceptions, as he would haue it, may see, that as I haue dealt in all things plainly and sincerely, so this fellow dealeth most childishly, impudently & idely in most of his discourses.

To conuince me of ridiculous vanitie in vaunting. (as he calleth it) he alleageth nothing, but only a challenge made by me to himselfe in fise new encounters. I do also request, if himselfe be busie about some packe or practise of treason, or els percase about some plot to win a Cardinals hat, & wil not or hath no leisure to answer; that either Creswel, or some other babling Iebusite, may be set forth to try his skill in this combat. But neither is it a ridiculous matter to defend the truth, nor any vanitie to challenge Parsons, or his paltry schollers, and seditious companions. Beside that, if it be vanitie in vs to challenge some few, then should Robert Parsons be a most notozious vaine fellow, that in defence of his Censure against master Charke, doth most proudly challenge the whole Church of England to dispute, and in his Wardword vantage that we dare not to deale with him and his fellowes. Campian also challenged all commers, in his ten reasons, as if a common fencer should challenge all men at ten weapons. And yet Parsons I trow, will not accuse him of ridiculous vanitie in vantage. Neither will the seditious crew of traitozous seminary companions giue y title of Thrafo, Goliah, Behemoth, or Leviathan to all challengers. For then could not ruffling sir Robert, nor cauilling Campian escape their censure: considering especially that in all their pamphlets they breathe furie out of their nostrils, and folly out of their dried seules, bragging and vantage most vainely and exceddiuely. But
Parsons

Parsons speaking against others, forgetteth alwaies to looke backe vpon himselfe, or else age perhaps hath dried vp his wit. *Omnia fert etas, animum quoque*, saith the Poet, age decayeth all things, & Parsons vnderstanding also. His bzaine is dyed with Spanish sacke, and Spanish scabbes haue seized on his skull.

Virgil. Eglog.

Afterward, not being able to iustifie his threefold accusation against my Epistle, he roueth at certaine personall matters sarre from the questions in controuersie. First he saith, I haue bene a souldier, but what of that: was not Ignatius the first founder of his sect, a lame souldier? And were not Pope Clement the senenth, Iulius the second, and other Popes, whom he dare not disclaime, great men of warre? Let him therefore beware, least desiring to strike others, he wound the lame souldier his founder, and the Popes his holy fathers, and himselfe, that counterfeiteth sometime to be a souldier, and calleth himselfe captaine Cowbucke, being but a cow and a coward. But it may be percase, that he accompteth it irregularitie, for a man of the Church to be a souldier: for so he seemeth to insinuate. But he is much deceived in his owne canons. For albeit, to be a bastard is irregularity, yet is it not so to be a souldier. And if it were so by the Popes laws, who (because the Iews said, it was not law- Ioan. 18. full for them to put any to death) do therefore exclude their clergie from iudging of matters of death; yet it is ridiculous to exact the obseruation of the Popes lawes of Chzistians, when the papists do reason so absurdly from the wordes of the Iewes, and regard their owne constitutions nothing at all. Beside that, if such traitors as himselfe and the Iebusites of Paris thinke it lawfull to beare armes against their liege Souereignes; I hope he cannot disproue them that haue serued their princes against fozeine enemies and traitors.

He saith also, I haue bene a pirate. But that sheweth, he is badly inforzmed, and worse affected, that calleth all that serue their countrey by sea, pirats. As for me, I count it honour, to be rayled on by professed enemies of

their Prince and countrey, and shall the rather endenour to do service both against enemies, traitors and raiers.

Further, saith he, I vnderstand, that he hath bene iudge marshall among souldiers. But while he thinketh to offer me disgrace, he saith moze honour of me, then I would percase haue sayd of my selfe, if I had not bene occasioned by him. For that is a place of honour, as the Auditors generall of the Spanishe armies can assure him. Neither is the same incompatible with my calling, although I serued the Queene in that place in the low countries, before I had any function in the Church.

He is also much offended, that I haue sometime taken vpon me the trayning of yong souldiers, that were to be led against such villeines and traitors as himselfe, comming with Spaniards, and foraine enemies against their countrey. But if he be sozie that he and his consorts could not cut his countrimens throats without resistance, I am glad, if I haue made my countrimen the moze able to serue both against common enemies, and such cut-throate traitors: and I doubt not but to vse my skil to the benefit of my countrey, if euer such traitors as himselfe is, offer to bring with him any bougerly Italians, or bzagadorio Spaniards against England.

He proceedeth and saith, I am married and matched, as a minister ought to be. In an other place he glanceth at my wifes French hood. But what if I was married before I entred into the ministry, and be able to maintaine her so without any profits of my Ecclesiasticall livings? Beside that himselfe being a filthy bastard, and bozne of a base queane, as the Quodlibetist being a godly martyr in the Calendar of traitors telleth him, he sheweth himselfe both witlesse and shamelesse, to speake against honozable marriage, and such as are knowne to be descended of worshipfull parentage. Furthermoze he giueth vs occasion to detest the filthie masse-priests, monkes and Iesuites, that abiuring lawfull marriage. burne in vnlawfull lustes, and are knowne to be adulterers, fornicators, sodomites, and most

most beastly and swinish fellows.

He shameth not also to affirme, that I was forced to retire out of Ireland for certaine iniurious speeches against the Earle of Ormond, and the Irish nation. But what if the Earle of Ormond and the Irish nation will cleare me? Is not he a busie fellow to meddle with their matters without fax? Again, what if I came away with the leaue and liking both of the generall and others? Will it not appeare that he lieth like a shamelesse fellow, without leaue or liking of any but himself, who like a monky liketh best his own defozmities? But he may learne both, if he list to infor me himselfe either by English or Irish that knew those matters, how they passed. As for those whom he stileth witnesses, *Omni exceptione maiores*, they neuer receiued any greater disgrace then in medling with me, and haue since declared themselues to be men rather to be lamented for their folly, then credited for their dignitie.

But nothing is moze ridiculous, then that Robert Parsons should find fault with my intemperancy of speech, seeing I do but answer his intemperate and exorbitant inuectiues, that in scurrility and rapping are superlatiue. But if he will needs find fault, let him bring reason, least his wringing seeme to want both wit and reason.

His last charge against me in his answer to my Epistle concerneth discontentment, and complaints against the State. But it is like the rest, that is, fond, false, and frivoulous. For neither is it likely that I should be discontent with the present state, or griened with any ordinary charge, when both in most honozable actions, and in my publike writings, I haue to the vttermost of my power defended the State, and haue willingly put my self to extraordinary charge in all seruices for my countrey. This resolution also is both in my selfe and others, not onely to spend our goods, but our liues also in defence of our country and of the truth against all malignant firebrands of sedition, and miserable slaues of Antichrist that shall dare to assaile the Realme. Finally, if in any thing I haue shewed discontent, it is in

that I haue seene such notozious trechery, as is discovered in Parsons and his leud consozts to escape unpunished, and sometimes vncontrolled.

Not content to accuse vs, the ranging fellow runneth out in diuers places, and rayleth with a wide and filthy mouth against the late noble Earle of Essex, whose calamity all that knew him do much lament, and whose blood, I doubt not but God will require at all the hands of some of his consozts that sought to spill it, as he hath already begun to reuenge it in some pꝛincipal persons that eagerly followed the matter against him. Well, let vs see notwithstanding what this Blacksmiths dog hath to say against that noble lord. First, saith he, the Earle of Essex was pitifully seduced by the puritanes. But euery one that is not ignozant of the true causes of his discontentment, knoweth well, that his pꝛesence was not for religion, but rather for other causes. It is also well knowne, that sir Christopher Blunt, and the popish faction was the cause of his ruine. For vnderstanding his discontentment, they set him forward with hope and promise of assistance in pꝛiuate quarels, not doubting, but either to trouble the State by his means, or els to bring him into a snare, whom they knew to be firme for religion. It may be also, that his enemies by their cunning drew him into this dangerous action, by pꝛactise of traiterous companions that were about him. Howsoeuer it was, much it is to be lamented, that refusing a pension offered him by the King of Spaine, he could not also discover this traine layd for him by the Popes agents. And I cannot but much disdain, that so basely and base a swaine as this paltry Parsons is, should insult ouer so noble and magnanimous an Earle: a dog ouer a Lyon: a bawling curie ouer a most famous and woꝛthy man of warre.

We tellethe vs further, that he was stout against peace with forraine princes, and that he had wrought such a troubled water vnder hand, that if his streame had not bene turned against him, he might chance to haue inhooked the greatest fish in England. But this deuise of a great fish, is nothing but

a baine surmise of a great conger-headed companion. For neither did he, nor could he pretend any title to the crowne. And as for his stoutnesse against peace with Spaine, it proceeded from the loue of his country, and was occasioned by on iust grounds, for that he saw no sincere dealing on the behalfe of the Spaniard, but rather a surceasing of hostility, that in the meane while Masse-priests and Iebusites, and their adherents might worke treason. It may be also, that he meant to shew the weaknesse of the Spaniard, & the power of the English nation, which the Spaniards heretofore too much despised. Neither he certes, nor any man else misliketh an honozable, profitable, safe, and durable peace. fol. 8. a. he doth againe talke vainely, and telleth vs of the Essexian assault, and sayth, it may be presumed, that it would haue abbreviated the Queenes dayes, especially in the intention of the puritanes. But he is an absurd fellow to object that which his greatest enemies sought to proue, and of which he cleared himself sufficiently at the barre. And most shamelesse he sheweth himself, to impute that to men of our profession, which like a lewd Laiolian he calleth puritanes, which was continually desired of Papists, and much feared of all that truly professed religion. Again, fol. 13. he mentio-
 oneth the Earle of Essex his attempt, and golden purposes, and sayth, that my Lord and young king Essex plotted her Maiesties ouerthrow vnder pretence of meeting at a puritane sermon. But if all plotters of her Maiesties ouerthrow had bin rewarded according to their desert, then had the crowes long ere this sed on Parsons his quarters, the most notorious arch-plotter of treason that this age hath afforded. Likewise he and his consozts haue made many attempts against the State, and in the destruction of their Quēn and country they hoped to haue a new world, and therein placed their golden time. As for the good Earle, his purposes, howsoeuer they were drawne to his destruction, and disorderly managed, yet could no man proue that he meant harme to the Quēne. Seeing therefore this Patch objecteth to the Earle an imaginatio of that which the traiterous consozts

of Parsons haue long desired: I will here bestow on him a crowne of for sayles, and make him the King of al renegade traitoꝝ: and doubt not if he come into England, but to see him crowned at Tiburne, and his quarters ensailed at Newgate and Moregate. Finally, fol. 88. b. he doth againe inculcate the same matters, and pretendeth that he was seen by certaine puritanes and hungrie protestants. But if he knew any of vs guilty of such a crime, I doubt not but he would haue reuealed their names, vsing to keepe nothing secret that might hurt vs. We haue rather great cause to suspect Papists, who were the principall men about him, and some percase suborned by the Spanishe Infantaes faction that feared him, and by all meanes sought his destruction. And thus euery man may see, that no man euer pleaded the Popes cause with worse grace then Parsons, who obiecteth nothing to his aduersaries, but that which falleth beside them, and reboundeth backe on himselfe and his friends.

In the places aboue mentioned, he endeuoꝝeth also to sprinkle some suspicion vpon sir Francis and me, as if we had bene priuy to the Earles intentions. But we were too farre off to be partakers of his counsels, and too far different from sir Chr. Blunt and other Papists to consort with them: and I may boldly say, not so simple as to allow of such an action. Parsons therefore may do well, either to forbear such foolish toyes, or to take better information of matters. He calleth the Earle my master: but therein he is no lesse abused, then in the rest. For albeit I haue in diuers actions serued vnder him; yet so did diuers others Knights & Lords that neuer called him master.

Fol. 20. he giueth out foolish words, as if some of our religion, which he calleth Puritanes, should intend to take some port or towne in England. But that, as it is a matter far from our doctrine and practise, so it is common with the Papists, as may be proued by the example of such as came with the Spaniards, an. 1597. & 98. for Falmouth, and of the traitterous leaguers the Popes blessed souldiers in France. Was not then sir Robert a wooden discourser, that hath no fault

fault to object against vs, which he can proue, and yet speekeheth diuers things, whereof his owne consozts are most guilty?

fol. 25. a. Taying me for diuers faults, this masked O.E. sayth he, shewing himselfe no lesse full of malice, and poisoned hatred against Catholikes, then furious in heresie, falleth from flattering her Maieitie, to bloodie sycophancie and calumniation of Catholikes, as though they hated her Maiesties person. Whereto that I may answer according to Parsons owne baine, I say that this masked N.D. sheweth himselfe an egregious Poddie, that chargeth men with malice, poysoned hatred against Catholikes, fury, heresie, calumniation and sycophancy, and yet neither nameth who these Catholikes are, noz byingeth one letter to iustifie his furious accusatiō. I say further, that he is neither Catholike noz honest man, but a furious sycophant, hired for crusts of bread to calumniate honest men, and an irreligious apostate and heretike, and yet not moze wicked for religion, then damnable for his odious conuersation. And where I say that Papists, as many as were linked to Parsons and his packing consozts, were enemies to her Maiesties person: their manifold plots and attempts against her Maesty, & their continuall adhearing to her enemies, do proue my saying true. Parsons also hath by diuers libels, and namely by Philopater, which he denieth to be his, and by the printing and publishing of Sanders booke *de Schismate*, and the libell which was partly made by him, and partly by Allen, and by diuers practises against her life and state, proued himselfe to be a dogge in barking, and a poysoned enemy in conspiring against her. We will onely alledge a few lines out of Allens libell printed by Parsons against the Quene. She is (sayth he) a most vniust vsurper, an open iniurer of all nations, an infamous, depriued, accursed, excommunicate hereticke, the very shame of her sexe and princely name, the chiefe spectacle of sinne and abomination in this our age, and the onely poyson, calamity, and destruction of our noble Church and countrey. Now would I gladly know, whether those that allow this forme

of writing, did not both hate and seeke to hurt her Paierly. Next, whether such as do allow such malicious railing and libelling, do not concurre with them in hatred, and deserue to be hated and expelled out of all kingdomes well gouerned, as leud libellers, veninous serpents, and damnable traitors.

Let any man reade the first page of the Wardword (sayth Parsons) and then tell me whether this minister haue any forehead at al (though his head be great inough) who saith, I do not so much as go about to proue any such matter, that he flattered the state. And this saith he, forgetting his owne bzazen face and sozehead, and the blacksmiths his mothers husbands forked head, and his mothers litle honestie recozded in so many bookes of the secular priests, and spoken of commonly in the country. Beside that, it is most apparent that he doth not once mentiō sir Francis in the first page of his book, saue in the title, much lesse proue him a flatterer. And if as he saith, that was the but of his discourse, then like a blind archer he missed the but, & shot wide and far off. It appeareth also, that he was not in his wits, when he began thus to exclaim and cry alarme.

Fol. 35. he imputeth vnto me idle babling and calumniation: whereas all his wast Warne-word is nothing but a fardle of idle words, and mere babling, and solery, except where he addeth some additions of knauery; & that not only in calumniation and lying, but also in diuers kinds of villany and trechery.

Fol. 36. he sayth, I flatter to get a bigger benefice. But if a man should aske him, how he knoweth my mind, he wil like a restie iade be at a stop. Onely he imagineth me to be like himselfe, who caused a solemne supplication to be presented to the King of Spaine, subscribed with the hands of diuers base knaues and whores for want of moze woorthy witnesses, declaring, that to vphold the cacolike cause, it was necessary that Robert Parsons should be made forsooth no lesse then a Cardinall. He made meanes also for the Kings letters to the Pope to the same effect. And no doubt they had taken

taken effect, but that he had iugled too much aboue the boord, and was knowne to be a bastardy, base, refuse, ribaldicall, rascall fellow.

Fol. 72. speaking of sir Francis, like Scogan he scoz meth, and like an impudent companion accuseth him, as not abound- ing in good workes: whereas himself aboundeth in all euil woꝝkes, as foꝝ example, impietie, heresie, trechery, filchery, lying, cogging, lechery, beastly filthinesse, and all knauery. As foꝝ sir Francis his pietie & charitable dealing, the same is sufficiently knowne: and greatly should I wzong him, if I should compare him with any of Parsons his consorts, which was begotten on the backside of a smiths soꝝge, in that cun- try where sir Francis hath an honoꝝable charge.

In his second Encounter, ca. 13. such ruffianlike and raue- nous companions (saith he) do possesse, buy and sell Catholike benefices: soꝝgetting that himself wandꝝed long vp & down England and France, sometime in the habite of a souldier, sometime like a ruffianlike Leno, sometime like a knitter of thzunned caps, and that himselfe liued long by rapine, co- sinage and knauery. He soꝝgot also how the Popes, Cardi- nals, and Masse-pziests buy and sell benefices, masses, in- dulgences, and such Babylonical wares, as I haue here- tofoꝝe shewed. As foꝝ Ecclesiasticall liuings, they belong to true Catholikes indeed, and not the pziests of Baal, noꝝ the limbes of Antichꝝist, noꝝ to idolatrous Monks, Friers, and such vermine: vpon which kind of dogs we do not vse to cast away the childꝝens bread.

The rest of his charges & accusations being like to these, I should greatly wzong the Reader if I should stand longer about them. Now then, that we haue answered foꝝ our selues, listen I pray you what we haue out of this foolish Warneword to obiect against Parsons. And first, because re- ligion is a point among Chꝝistians of speciall consideratioꝝ, we will see how atheistical and irreligious he hath declared himselfe to be, like Prometheus sacrificing bare bones coue- red with shew of fat, and himselfe taking the best foꝝ him- selfe, and making a profession of the name of Iesus, and ha-

1. Tim. 4.

uing a shew of godlinesse, but notwithstanding denying the power thereof.

CHAP. IIII.

Containing notes of certaine speeches, arguing Robert Parsons his impietie and atheisme.

I need not to insist much upon this point, the man being already conuicted by the testimony of the secular Masse, priests his consozts, that haue often holpen him to heaue at the end of a Masse, to be a mere Machiuelian, an irreligious person, and an Atheist. VVilliam VVatson a famous fellow, Quodl. 8. art. 5. calleth him a beast, a diuell, and a monopoly of mischiefe. But if any doubt of it, these testimonies out of his VVarne-word, against which we dispute, may assure him.

The holy Scriptures do euery where vse this woꝝd Minister of Christ, or minister of the Gospell in good part: as for example in these woꝝds, Rom. 15. That I should be the Minister of Iesus Christ towards the Gentiles. And 1. Cor. 3. VVho is Paul then, and who is Apollo, but the Ministers, by whom ye beleueed? And 2. Cor. 11. They are the Ministers of Christ. And Col. 1. He is a faithfull Minister of Christ. Is he not then an impious fellow, & doth he not declare himself the slaue of Satan, that euery where vseth this woꝝd in scoꝛne and contempt, saying, sir minister, the minister, insolent minister, and giuing out, that a true minister, and false minister is all one to him?

In his answer to my Epistle, speaking of my request to haue Creswell to answer, he alludeth to Christs woꝝds, Mat. 20. & Mar. 10. where answering the sonnes of Zebedey, he sayth, *Nescitis quid petatis*. For making himselfe Christ, and me one of the sons of Zebedey, he sayth, *Nescis quid petis*. So shamelesse he is in taking vpon him the person of Christ, & abusing Christs woꝝds to his scoꝛnefull purpose.

He

He should therefore rather haue made himself a beareward, & his seditious schollers beare-whelpes, & Creswel the crier of the game. In the end of his wild obseruations vpon my p̄face, he obiekteth preaching vnto me, where in great reproch he calleth me preaching Deane. Yet the Apostle Rom. 16. and 1. Cor. 1. teacheth vs, that preaching is the meane to reueale the Gospell, and to bring men to Christ. It is no maruell therefore, if this limbe of Antichrist do hate preaching, by which men are brought from Antichrist to Christ, desiring nothing more then to keepe his countenmen in darknes, and to reduce them backe into Egypt.

Fol. 22. he iesteth at Sir Francis Hastings, & saith, He doth imitate the spirit of some hidden prophet. But what is more impious, then to vse the name of a prophet, & of Gods holy spirit to make by a iest?

He professeth, that he handleth controuersies of religion, and yet fol. 33. b. he calleth his dispute an Enticlude. Do you then thinke that this man deserueth credit, that of a spallie priest and Iebusite is now become a Comedian, & iesteth to make a iest of religion? Eusebius liked not the Gentiles, De vita Con- that in their Theaters made sport with matters of Christian stant. lib. 2. religion. What then may we thinke of this counterfet Christi- c. 60. an, but that he is worse then the Gentiles?

Fol. 29. he defendeth Panormitan and Holliensis, that affirme, that Christ and the Pope haue but one consistory, and that the Pope can (as it were) do all things that Christ can do, except sinne. But therein he professeth his owne impietie, rather thē excuse their. For who doth not acknowledge it to be a matter impious, to compare a man to Christ in all things except one, and to make Christ the author of the Popes sentences and iudgements? Likewise it is impious to defend the Glosse, that sayth, *Dominus Deus noster Papa.* Fol. 30. cum inter extr. Io. 2. de verb. signif. as doth Parsons. Nay, he goeth about to face down Sir Francis, that doth reprehend it. Neither is it materiall, that the name of God is giuen sometime to creatures. For that is by a similitude, and not absolutely nor properly.

Fol. 38. he defendeth Struchus and Pope Nicholas, that say that Constantine called the Pope God, and held him for God: which was neuer uttered by Constantine, nor can be spoken without blasphemie.

Jacob. 1.

Fol. 40. he maintaineth the words of Cusanus, that sayd, that the iudgement of God changed, But S. James saith, *Apud Deum non est transmutatio*, there is no change with God. This was also an opinion of the Arrians, *Des verbum posse mutari*, that the forme of God, which is the eternall word, may be changed, as Athanasius testifieth decret. Nicen. synod. contr. Arrian. Furthermoze it is blasphemous, as he holdeth with Cusanus, to say that Gods institution in the sacrament may be changed.

Fol. 42. he saith, Sir Francis cometh out with a decalogue of blessings, answering perhaps to the ten Commandements, for whose obseruation the Iewes haue many blessings promised: founding a scurrilous iest vpon the ten Commandements, and emplying, that among Christians there is no such reward for performance of the law, as among the Iewes.

Fol. 45. he placeth Trinitarians among heretikes, as if it were heresie to beleue in the holy Trinity.

Fol. 60. and 61. he beareth his reader in hand, that reading of scriptures in tongues vnderstood, is cause, that men fall into heresies: direct contrary to the doctrine of our Saviour, Search the scripture, saith he: for in them ye thinke to haue eternall life. Thus he blasphemeth the sacred word of God with his impure mouth.

Fol. 79. he maketh a iest of the words of our Saviour, Matth. 5. where he saith, Our clergy may sing, *beati pauperes spiritu*. This I say is mere impiety. For so should he sing too, if he were of an Atheist, and had forgotten, that these are Christs words.

Fol. 81. he maketh sport with words of Scripture, comparing Cadburie to the ruines of Hierusalem: and yet this fellow is esteemed a worthy patron of poperie: such a patron, such a cause.

Fol.

Fol. 101. he denyeth scriptures to be the rule of faith: which is as much, as if he meant either impiously to overthrow the canon of scriptures, or else to preferre uncertaine traditions before them.

2. encounter c. 5. fol. 32. 6. he compareth reading of scriptures, to excesse of apparrell, spending much, and playing at dice: like a cheating companion drawing similitudes from his owne practise, to disgrace the word of God.

Chap. 6. encounter. 2. he will not confesse his error, that sayd before Wardw. p. 14. that the words of the Apostle, 1. Cor. 3. make against reading of scriptures. Who can denie (saith he) but Saint Paul talking of scriptures, as they were in the learned tongues, saith of them, *littera occidit*. But to accuse men for reading of scriptures is impious, and sanoweth of the error of the Origenists, and Swenckfeldians error, that condemne the letter of the scriptures. Neither can he comfort himselfe, saying, that he meant rash reading. For the Apostle where he saith, that the letter killeth, talketh not of reading, but of the effect that the scriptures worke in mens hearts, shewing that the letter condemneth those, which by grace are not moued effectually to embrace the word.

Chap. 11. encounter. 2. most blasphemously he compareth Christs miracles to the miracles of Thomas Becket, and his lying legend to the scriptures. For which he deserveth to be marked as a miraculous blasphemer. In the same place he saith, that materiall honour in worshipping saints, hurteth not the deuout, nor diminisheth their merit. Which is as much as if he should say, that those that worship theenes and malefactors, as saints; offend not, but rather merit with God. And that men may worship they know not whom, nor what.

Fol. 99. he maintaineth a blasphemous prayer, wherein papists desire to come to heauen by the blood of Thomas Becket. And to mend the matter saith, it is no more then the Prophets did, mentioning Abraham, Isaac and Iacob. And

yet no Prophet or godly man euer prayed to come to hea-
uen by their blood.

12. encontr. c. 14. he defendeth those blasphemous verses,
Hic des deuotè, celestibus associo te, mentes agrote per munera sunt
tibi lotæ. Whereby the papists teach, that mens finnes are
washed by almes: which is derogatory to the blood of Christ,
wherein our finnes onely are washed away, and wee
cleansed.

Fol. 114. 2. encontr. c. 14. cauilling with Sir Francis Ha-
stings about his inference made out of the words of Durând,
that saith, How that indulgences are not found in scriptures;
he affirmeth, that the illation of those that dispute against the
doctrine of the Trinity, and the consubstantialitie of the Sonne
of God with his father, and baptisme of infants, is as good, as
that of Sir Francis against indulgences. But it is most blas-
phemous to compare the doctrine of the highest mysteries
of our religion, which the ancient fathers proued; and we
doubt not but to proue out of scriptures, with the truth
and pelfe of indulgences, that haue neither ground in scrip-
tures, nor fathers, nor reason. As at large I haue proued
in my booke *De indulgentijs* against Bellarmine.

Fol. 126.

Gal. 2.

Our doctrine of faith iustifying without woorks, Parsons
calleth an idle deuce and a mathematicall illusion, the which
toucheth the Apostle as well as vs. For he saith, That by the
workes of the law no flesh shall be iustified. It toucheth also
the fathers, that say woorkes go not before, but follow
after righteousness. The same also toucheth the papists
themselves, which confesse, that our first iustice is not of
woorks. But whatsoeuer Christians are to think of woorks,
Parsons hath no reason to put any confidence in his owne
woorkes, vnlesse he hope to be saued by iugling, lying, cog-
ging, rayling, couensing, committing treason and villanie.
Neither hath he cause to talke of mathematicall illusions,
hauing himselfe egregiously deluded all those, with whom
he hath dealt, and belæuing, as it seemeth, no heauen but
mathematicall. If he hope to go thither by the Popes par-
dons tyed about his necks, like necklaces, and flying vp
ward

ward like a yong dragon; he is far deceiued. That is no place for such dragons, nor are pardons, wings to flie so high withall. We hope rather to see him sent flying to his holy father with an hempen halter about his necke, and led triumphantly in a dongcart to the gallowes, as a due reward for his lewd woorkes, and treasons.

Is it not then strange, that such an atheist should talke of religion? The heathen Philosopher laugh ed at Epicurus discoursing of God, whose prouidence he denied: and no man had euer reason to endure to heare the atheist Diogenes disputing of diuine matters. How then can papists esteeme of this mans idle Directories and discourses in religion, that is declared an atheist, and a man all boyd of pietie and religion? And yet is he not more impious, then ridiculous, ignorant and malicious.

Cic. lib. 1. & 2.
de nat. deor.

CHAP. V.

Of diuers ridiculous, and childish errors, and mistakings of the supposed great doctour Parsons.

It is the part of hypocrites to espie a mote in another mans eye, but they see not the beames that are in their owne eyes. This we may see verified in our captious aduersary. For albeit curious in espying faults in others; yet could he not auoyd grosse errors in himselfe.

In the Epistle to the reader, he speaketh of the author of the Wardword in the third person, praying him as a Catholike man. And yet presently after forgetting himselfe, hee speaketh of him in the first person, where he talketh of enlarging himselfe, and of his reioynder.

In his answer to my Epistle, fol. 3. b. he supposeth, that these words, *non tam despectum, quam vexatum dimittam*: are taken out of Tullies second Philippicke. But the oration being read ouer, will discouer the truants error. For in all that oration there are no such words. It may be he had

read some such like words in Tullies oration, in *Vatinium*. But the poore ideot could not hit vpon it.

Fol. 5. b. he saith, that this word *maxime*, the end of doing any thing is first in our intention, and last in performance and execution, is taken out of Aristotle. But the great doctoꝝ cannot tell where to find it. And when he seeketh it, he shall find, that he mistooke later wꝛiters foꝛ Aristotle.

Fol. 13. b. he telleth vs, that Irenæus lib. 2. c. 54. and lib. 4. c. 2. doth call heresie, *pandoram*: whereas he, lib. 2. c. 54. doth not once name *pandoram*, and lib. 2. c. 55. and lib. 4. c. 2. where he hath that word, he doth not by *pandora* vnderstand heresie, but *matrem spiritualis conceptionis*: the mother of spirituall conception: of whom and their Saviour the Valentini-ans imagined spirituall creatures to haue their originall, as may be gathered out of these words Ireney lib. 4. cap. 2. *Quem patrem volunt nos audire. Hi, qui sunt pandora peruersissimi sophista? utrum ne bythum, quem a semetipsis sinxerunt, an matrem eorum?*

Fol. 14. b. he alleageth Ciceroes booke *De Legibus*: not knowing, that Cicero wꝛote thꝛee bookes *De Legibus*, and not one booke onely, as Parsons imagineth.

In the margent of the 15. leafe a. he alleageth part. 29. of Augustines Enarration in psal. 80. Whereas that exposition is not diuided into parts. He doth also cite Augustines Commentaries vpon the 27. chapter of Iosue, where neither that booke hath moꝛe then 24. chapters, noꝛ Augustine euer wꝛote any Commentaries vpon Iosue.

He saith further, fol. 15. a. That heretikes are the proper idolaters of the new testament, and that all other externall idolatry is abolished by Christs coming. Wherin he abuseth the termes of Gods testament, vttering words, as if idolaters were suffered by Gods testament, and sheweth grosse ignorance. Foꝛ not onely Zigabenus in *Sarracenicis*, but diuers other histories do testifie, that the Sarracens are idolaters. The same also is testified by Benzo and other wꝛiters of the Indians. And no man can deny, but that many hundred yeares after Christ idolaters liued in Italie, and all

all other countries, as the volumes of Baronius, if he looke them, will testifie. Finally, the papists that worship the sacrament, the crosse, the crucifixe, and the images of the trinitie as God, must needs be idolaters. But were papists no idolaters, yet had Parsons no reason to shew it by mentioning idolaters and heretikes so intempestiue, and speaking of them so ignozantly.

Fol. 17. he saith, Iohn the first bishop of Rome, wrote a letter to the Emperour Iustinian, whose title is this: *Gloriosissimo & clementissimo filio Iustiniano Ioannes episcopus urbis Rome*. Likewise in other places he ascribeth this letter to Iohn the first: and yet Platina testifieth, that Iohn the first, Bishop of Rome, died before the raigne of Iustinian the Emperour. And if he will not beleue him, let him reade the sequently some of Caesar Baronius his *Annales*, & others, and he shall find, that Iustinian did not begin his empire, before the second yeare of Felix, that was successour to Iohn the first. Beside this, I haue shewed in my last challenge, that the law *inter claras. Cod. de sum. trin. & fid. cath.* is scarce authenticall. But were it so, yet doth it rather ouerthrow the Popes authoritie, then otherwise. For the prerogative of the Romaine church is there deriued from Councils & Emperors, and not from Gods word: and Iohn calleth himselfe *Episcopum urbis Rome*, Bishop of Rome, and not vniuersall bishop.

Fol. 18. for Iustinianus he nameth Iustinus, and for Eutyches, Euthyches: and for Circumcellions, Circumcillians. But these are small faults in comparison of that which followeth, fol. 19. b. Where for Constantine Copronymus, he writeth Constantine Capronius: mindfull as it should seeme of his owne capzicious trickes, who as his friends say, is *Caper inter Capras*. I speake to him that knoweth the manners of Italians. For this fault therefore in stead of N. D. let him haue a mask *in κόρυς*, to couer his swynes snout for very shame, and for Parsonius, let him be called Capronius. ¶ Fol. 22. for swete singing Sirens, he writeth sweete singing Syrienes: which maketh vs much suspect, that some swete singing Syrian, or Italian woman, or boy hath to be

reaued him of his senses, as he is able to name nothing right. If he pꛛocēde on this fashion, it is much to be feared, that he will foꛛget his owne name, if we do not put him in mind of it.

Fol. 30. where the Canonists are charged with flattery, foꛛ saying, Our Lord God the Pope, he sayth, the words are not to be found. Afterward for very compassion he saith, he will adde a coniecture how sir Francis might be deceiued: and that is in supposing that *D. D. noster Papa* did signifie *Dominus Deus*. And like as if a man reading this superscription, To the right honorable our good Lord the Lord Admiral, should suppose the second L. to signifie Lady. But in talking of D. D. he sheweth himselfe a double dolt, and a lewd Lozel, spoꛛting himselfe with his owne foolish bable. Foꛛ the place alleged is extant in the glosse, in c. *cum inter nonnullos extr.* Ioan. 22. *de verb. signif.* the words are these: *Credere Dominum Deum nostrum Papam conditorem dicta decretalis, & istius, sic non potuisse statuere, hereticum censetur.* That is, to beleue that our Lord God the Pope, the maker of the said decretall, and this also, could not so appoint it, is accounted hereticall. I doubt not therefore but Robert Parsons, although a thicke skinned fellow, when he readeth this, will blush, and his consoꛛts take compassion of his ignorance. Lelle certes they cannot do, then call him N O D E.

Fol. 35. he discioyneth (as he sayth) the harmes ensuing by change of religion from her Maiesties gouernement. As if her Maiesties gouernement could be considered without religion: oꛛ as if this traitoꛛ did not calumniat her gouernment, that reppꛛoueth all her actions done foꛛ religion.

Fol. 45. he deuidenth Paulus Alciatus into two. Which error he might haue coꛛrected by Bellarmine in *prefat. in 2. controuerf.*

Fol. 47. he nameth Marspurge, foꛛ Marpurge.

Fol. 71. he saith it is contrary to Sophistrie (he would say Logicke) foꛛ extremes to be in one subiect. But this sheweth that Parsons head was neuer any subiect foꛛ Logick. Foꛛ els he might know, that extremes that are not immediate may
be

be in one: as for example, auarice in scraping, and prodigallitie in giuing, presumption and hypocrisie, albeit properly these are not extremes in respect one of another, but of their meane vertues.

fol. 90. b. alledging Cyrill, he citeth his catechisme, and quoteth him thus, Ciril Hierosol. catechis. 4. & 5. mistach. And so siling his mustaches, he thinketh he hath spoken spurely. But his vnlearned quotation sheweth, that he hath scarce euer seene that father, who wrote not catechismes but catecheses, and not mistachical but mystagogical. The writing of Ci in Ciril with an i, is but a light fault of a lout, that vnderstandeth no Greeke: for which, for i, Cardinals hat, let him haue a mitre with two corcombes.

fol. 104. b. he sayth, that Valentinian mentioned in the title of the law *Cunctos populos*, was son to Gratian. A most lamentable error. For histories do all testifie, that Gratian and Valentinian the yonger were sons to Valentinian the elder. And if he will not beleaue me, let him looke Cæsar Baronius tom. 4. in the seuerall entrances of Gratian and Valentinian the yonger. What a leud fellow then is this, who not content to beget newewes on his owne sister, doth now make the brother to beget his brother?

fol. 110. a. he saith, when a man is chosen Pope, his rudenesse is turned into wisdom, his feeblenesse into fortitude, his infirmities into vertue. And yet experience teacheth vs, that ordinarily they are as ignorant, as leud, vnlearned and filthy as they were before. Clement the eight for al his fortitude can scarce go without helpe. And very strange it seemeth to vs here, that the Popes chaire should serue to cure men of all ignorance, infirmities and diseases. And if this were so, it were to be wished that Robert Parsons might sit some few houres in the Popes chaire, that he might be cured of his rudenesse in railing, his ignorance in writing, and all other his scabbes and infirmities. For my part beleaue rather, that the rudenesse of this rudent and mad Iobusite wold neuer be cured, although he were reboyled like Pelcus. In the lease next going before, for acephali he writeth a che-

uali, shewing himself to be ignorant of Croke, and his head to be as grosse as any capels head, rather then our Church to be without head, who hold Christ for the sole head of the vniuersall Church.

To proue that Catholike men cannot receiue their faith from the Catholike Church, that is, a collection and communion of all faithful people: I thinke that I needed not to vse many arguments, the same being a matter so plain and euident. For then should the receiuers be no Catholikes, nor should the Catholike church consist of particular men. And finally, al the members of the Catholike church should be agents to deliuer, and all members to receiue, and no distinction should be betwene the giuer and receiuer. But I vled onely one argument, drawne from a common principle of schollemen, viz. that actions are acted of singular persons, and not of the body collectiue: supposing that I had had to do with a schole-man, or a man at the least that vnderstood logicke. But now I see I am fronted with an asse, and a fellow deuoyd of logicke and reason. For otherwise he would not haue talked so idly of *suppositum* and *singulare*, and *uniuersale*, nor deriued his logick from Tolet, nor denied my argument. For if in God the whole essence doth suffer, and not the sonne of God, or if the whole essence should be bozne, and not the sonne of God, as Parsons must graunt, if he will haue actions to proceed *à toto collectiue*: then doth he fall flatly into the heresie of the Patripassians, & ouerthroweth the high mystery of the holy Trinitie. Againe, al his discourse about termes collectiue and vniuersall, maketh against himselfe. For if, as Aristotle saith, *ἡ πράξις καὶ αἱ γενέσεις τὰς αἰτίας καὶ τὸ καθόλου καὶ τὸ ἐν σὺν*. If all actions and generations be indiuiduis, and singular persons, and not in things vniuersall, or bodies of commonwealths; then I say true, and he false. He may also receiue backe his boyeries and soteries, and keepe them to himselfe. That the vniuersall Church doeth not properly deliuer the faith, they themselues also after a sort confesse. For whē they bring proue of their faith, they go to this Pope and that Pope, this mau and that mā, and

and not to the vniuersall body of the Church. The same is also proued by the example of a body politicke. For if particular men do all actions that belong to the State, and not all the commonwealth, how can the vniuersal Church be said properly to decre, to proclaime, to giue out? Must all meete, & like a *Chorus* speak or act a part? A more disorderly! A pitifull ignorance, and that to be corrected with many stripes! Nay himselfe in the end is diuened to say, fol. 109. that when Papists say, that their faith is deliuered by the vniuersall church, their meaning is, that albeit particular priests, &c. deliuer the same, yet for that they do it not as of themselves, but by the order of the vniuersall church, that the vniuersall church deliuereth it. So you see he commeth like a resty iade to the montoier, and sayth as we say in effect; and to helpe himselfe belpeth his fellowes. For I do not thinke that he is able to shew any Papist so sottish, as to say, that the vniuersal catholike church deliuereth the faith to priuate persons.

In his second encounter c. 3. in writing Bedes words he committeth a grosse Solcecisme, where he sayth, *Scientiam seruatur & confitetur*, he should haue sayd, *scientiam seruitur & confitetur*, but that his spectacles failed him. His disciples therefore may do wel to keep vp their master, that hath for got his Grammar.

In the same encounter fol. 37. he doth ridiculously proue his Masse by the Leuiticall sacrifice of Zachary mentioned Luke 1. and foolishly argueth that Papists may profit much by hearing Masse, albeit they vnderstand it not. But one great inconuenience he must take heed of. For if the example of Zachary make for the Masse, then as the people were without when Zachary offered within, so the people may be in the churchyard when the priest is at Masse. So they shall neither need to heare Masse, nor see Masse.

Fol. 58. of the second encounter, the Patch confesseth he fetcheth his diuinitie from Thomas Aquinas. The Warder (sayth he) shewed at large out of S. Thomas. Whereby his doltish folly is proued at large, that alledgeth so braue an author to vs, that for Diuinity is of equall credite with

Robert Parsons, though farre moze subtil and better learned.

Fol. 65. answering to a place out of Paraleip. Vrspergensis he sayth he findeth it not. But that was either his great ignorance, or the thickeſſe of his spectacles. Let him therefore looke that booke in the notes vpon the yeare 1518. and he ſhall find theſe words there recozded: *Sic dicerem in ſcholia ſed tamen manet in aternos. Diverſim ſentio.*

Fol. 67. for Petilian and Creſconius, he nameth Petilian & Creſcentius; ſhewing himſelf well travelled in S. Auguſtins works.

Fol. 106. b. 2. encounter chap. 13. ignorantly he doeth ſo interpret the words *Primo mancipio Gehenna*, in the chapter, ſi Papa diſt. 40. as if Boniface did call the Pope the chiefe bondſlaue of hell. The Gloſſe doth notoziouſly convince him of ignorance. *Mancipio* ſayth the authoꝝ of the Gloſſe in cap. ſi Papa diſt. 40. *id eſt, diabolo qui mancipatus eſt Gehenna.* But howſoever it is, the Pope is litle beholding to Parsons, that calleth him the chiefe bondſlaue of hell, and I doubt not, but if he take the baſtardly Ieuiſite handſomely, he will whippe the knave like a *Mancipium gehenna* or gally ſlaue, vntill he haue recanted his words, and brought him out of hell. In the meane while the wretched Papists may ſee their ſeruile eſtate, that follow oftentimes either the diuell, as the Gloſſe ſayth, or the diuels bondſlaue the Pope, as Parsons the Popes ſlaue of ignorance confeſſeth.

Fol. 113. 2. encounter 14. he ſpeaketh falſe Latine, ſaying, *Qui parçe ſeminat, parçe & metet*, putting *ſeminat* for *ſeminat*, and quoting the 2. Corinthians 11. for 2. Corinthians 9.

Fol. 114. 2. encounter chap. 14. he diſtinguiſheth the doctrine of homouſion and conſubſtantialitie, as two ſeueral points of Chriſtian Religion, whereas the learned (out of which ranke I blot Parsons) know that *ὁμοῖος* in Greeke is nothing but conſubſtantiall. Fol. 115. in the ſame chapter he quoteth Durand *lib. 4. in ſent. diſt. 2. for diſt. 20.* A litle after he

he cauilleth with me for saying, that the Pope hath power to absolute and pardon men that haue liued most filthily and abhominably: and sayth, that absolution belongeth to the sacrament of penance, and not to indulgences. But therein the asse bewrayeth his owne grosse ignorance. For as some Papists say, indulgence is absolution, others say it is *absolutio & solutio*, as Bellarmine disputeth *lib. 1. de indulg. ca. 5.* and might haue taught the same to Parsons, if he would haue looked on him. The Pope therefore may do wel to lash this asse, and to graunt him no pardon, that knoweth not the grounds and first principles of his owne soles (or as some call it school) diuinitie. May he remembzeth not the common formes of pardons. Gregory the 13. anno 1578. granting a pardon to those cutthrotes, that came with D. Iuan d'Austria into the Low countries (for to such are his indulgences granted) giueth them indulgence and remission or absolution from their sins after confession and communion: *Confessione & communione peracta* (sayth Gregory) *impetretis omnium peccatorum vestrorum indulgentiam.* O holy Pope, that granteth pardons to such cutthrotes! O patch Parsons, that knoweth not the forme of his holy fathers blessings!

Meteran.
hist. Belg.

Wherefore as the Apostle sayth of the idolatrous Gentiles, that when they professed themselves wise, they became *Rom. 1.* foolles: so we may say of the idolatrous hereticke Parsons, that while he professed himselfe a teacher of others, he hath shewed himselfe an ignorant dolt. Likewise as the heretikes called Gnostici professed themselves great clerks, *Imperitia sua nomen scientie vendicantes*: that is, challenging to their ignorance the name and title of knowledge, as Hierome sayth in *Isaie c. 44.* So the illuminate Iebusites professe arts and learning, and Parsons is as arrogant as the best of them. But if he looke downe vpon these so many and so grosse errors, committed within one of his volumes; whatsoever he thinketh of himselfe, I hope hereafter he will not condemne others.

CHAP. VI.

*Parsons his singular patcheries,
and fooleries.*

This is but a base argument, may some suppose, to discourse of patcheries and fooleries. But how can we do withall, hauing to deale against a bastardly and base fellow, who vyzeth vs to make a register of his fooleries? *Stultitia gaudium stulto*: that is, Foolishnesse causeth a foole to reioyce, sayth Salomon, Prouerb. 15. But seeing this Patch would needes make a scozne of religion, and the professors thereof, it was necessary to lay his notozious fooleries open.

Talcul. 3.

First then he sheweth himselfe a notozious sot, to see curiously into others, and not at all to looke into his owne faults. *Est proprium stultitie* (sayth Tully) *aliorum vitia cernere, suorum obliuisci*. But for men to accuse innocents, when themselves are guiltie, is not onely simplicitie, but also madness and impudency. *Cum pro tuis erubescere debueras, innocentes Catholicos accusas*: that is, when thou shouldest blush in regard of thine owne fellowes, thou accusest innocent Catholikes, sayth Optatus to Parmenian, lib. 2. In the Epistle to the reader, he chargeth sir Francis Hastings with writting a most bitter and bloody pamphlet, who onely stirreth vp his countrymen to defend themselves and their country against foreign traitors, and home-bozne traitors: and yet himselfe published, and as is said, holpe to write that bloody Exhortation to the Nobility and people of England and Ireland, whereby Allen and he endeouour to perswade all Papists to take armes against their Prince and countrey, and to ioyne with foreign enemies. And this is the end of his owne and his consozts writings and practises for the most part. Neither can any write more moderately then Sir Francis, or more immodestly and doggedly then himselfe. Likewise he is not ashamed in diuers places to accuse me of malignity, intemperate

intemperate writing, and bitternesse. And yet himselfe like a gull, casteth out nothing but gall and bitter reproches. He chargeth vs both with flattery, lying, falshood, and diuers other faults which are most rise in him, and not any way to be forced vpon vs.

Most singular folly it is also for any wziter to vtter things that either make against himself, or at least nothing for him: *Qua nihil attingunt ad rem, nec sunt vsui, ea saepe profert* Plauti Mercator. aduerso tempore, sayth Plautus of a certain foolish fellow. But this is a common fault of Parsons, and committed in his discourses. In his Wardword he endeuozeth to scrape a litle fauour of the late Quene, of the Loyds of her Councell, and of his countrimen. And yet like a sot euery where he endeuozeth to disgrace her Maiesties proceedings, and commendeth forreine enemies and traitors, and that not without great reproch to the whole State, and to the English nation.

In the Warneword his purpose is to speake of the church and state of England, and yet is he still running out into by matters of France, Germany, and other countries. Nothing can be deuised moze obious, then the tyranny, exactions, and pillages of the Pope and his adherents: and yet is Robert Parsons still baying out the canonists asinine commendations of the Popes kingdome.

Fooles haue their confidence in their tongues. *Stultis the- In Pzulo. saurus in lingua situs est*, sayth Plautus. So doth Parsons rely on his libels, pamphlets, and discourses, and hopeth to pay vs all our debt with euill language. But come to trie his words in the ballance, they are as light as feathers. In his Epistle to the Reader: A Spanish inuasion (saith he) was then sayd to be vpon the seas for England. But if he had not bene a puppy, or at least such a one as could not speake English, he would haue sayd, that a flecte was sayd to be on the seas with forces to inuade England. Certes he might as wel say, that an inuasion was marching on the land, as floating on the sea. But his mind was so much vpon inuasions, that he so got both the loue and the language of his countrey.

In the same place he saith, he wrote a Ward-word, to a Watch-word. Whereby a plaine Englishman would suppose, that he meant to send this Ward-word as a letter, to a gentleman called a VWatch-word. Forasmuch as, to a Watch-word in good English doth not signifie against a Ward-word. Againe we Englishmen thinke strange to heare these strange words, VVarne-word, and Ward-word in our tongue, and wonder that there should be an opposition betwixt watching and warding, that are commonly ioyned together. But this forging Friar forgeeth new words, as fast as his putatiue father was wont to forge hozleshoe nayles.

His answer to
my Epistle.

Talking of his bzaue bookes, which if they were all bound together were not woorth a lacke, he nameth his Epistle of Persecution: which seemeth to be some new cut, and deuise contrary to all formes of former Epistles. But speaking English, we no more call letters of that argument Epistles of Persecution, then we call discourses of Parsons his ribaldry, and bastardy, Epistles of ribaldry and bastardy.

But nothing is more ridiculous, then that he calleth the Catholike church, the squire and pole-starre of our faith. Before (saith he) we had a direct rule, squire, and polestarre to follow, which was the vniuersall Church: in which words he maketh rule and squire all one, and confoundeth the Church, which is ruled with the rule it selfe. Such a lusty ruffler is Sir Robert, that he can turne rules into squires, and make the workeman and worke all one with the rule.

He doth also mainetaine, that the Catholike Church doth properly teach. Which speech, if it be proper; then we may say aswell, that the Catholike Church singeth, or walketh, or doth any singular act. And then it would follow, that particular actions may be done of general bodies. It would follow also, if the Catholike church teach, that the Catholike Church is not taught, which is absurd, and contrary to the rules of relation.

Having

Having spent the uttermost of his malice in scolding, and scurrilous rayling, in the end of his answer he tendereth me an offer, that if I will go forward in this contouersie, with Christian modestie, and convenient termes of civility, as men professing learning ought to do, that he will be content to answer me with the same stile. But therein he sheweth singular simplicitie, first confessing, That himselfe hath neither used Christian modestie, nor convenient termes of civility, nor done as he ought to do, and next desiring others to hold their hands, when he hath done his worst, & feareth returne of blowes. But the soles must not thinke to scape without controlement, having shot forth so many bolts against vs, *ἡ βλάβη πρὸς ἡμᾶς ἐστίν*? Let him therefore haue patience to heare our answer to his vnchristian and vnciuill termes, and then I will thinke him moze wise in making his offers, & will shap him an answer by his owne cut, taking the length of a wooden selow with a crabtree measure.

It is also the part of a sole to prayse himself. Neither do any fall into their owne extrauagant prayses, but soz want of wit. Yet doth this fellow tell vs of his memorizable woordes, & in the end of his answer to my Epistle, talketh of his owne merit with God, & credit with all good men. I will therefore remit him to be censured by an old grammar schole authoz, that bozroweth the name of *Cato*. *Nec te Colaudes, nec te vituperes ipsum: hoc faciunt stulti, quos gloria vexat inanis*. And because he is a big burly and tall fellow, I will say of him as one sayd of a sole of his pitch, *quantum est longitudo & profunditas, tanta est stultitia*: that is, The mans folly reacheth as farre, as he is thicke or long.

Fol. 19. b. in his notes and obseruations he affirmeth verie foolishly, That al Popes from Iohn the first, to Leo the tenth, were all of one religion. Which if it were true indeed, then should all those popes be of no religion. Of Iohn the 23. it is said, That he did affirme, & beleue, that the soule of man died with the body, like to brute beasts, & that mens bodies did not rise at the last day. And this he confirmed with other articles exhibited against him wth his own hand, as is euident in *ἡ Ap*.

In append.
Conc. Constant.
stant.

pendix of the acts of that Councell. Alexander the first was a man without religion. *Humana iura, nec minus caelestia, ipseque sustulit deos*: saith one of him, that is, He tooke away the lawes of man, lawes of God, and God himselfe. Leo the tenth did no otherwise accompt of the Gospel, then as of a fable, as his words to Cardinall Bembus testifie. The like may be affirmed also of many impious Popes: Let Parsons therefore beware, that he proue not his consort to be infidels, and himselfe a consort and slaue of infidels.

Fol. 41. he saith, D. Giffard hath his Deanry by true adoption. Which is a matter most ridiculous. For others haue their Deanries by election, and not for respect of kindred by adoption, much lesse for dealing against his country, or for treason.

Fol. 43. he talketh of chirping of sparrowes, cackling of henns, prating of dawes, chiding of women, and of a sole, that said to one, that had a great nose, that he had no nose. Which argueth, that the man had neither nose, nor bzaime, nor good sence, cackling like a bꝛode henn, chirping like a sparrow, prating like a daw, scolding like a butter womā, bꝛaying like an asse, and barking like a curre.

Fol. 81. he talketh of the patience of papists: which I wonder that any man can reade with patience. For neither do they teach patience, nor practise it, if any occasion be giuen to the contrary. Was not this then a ridiculous sot, to talke of the patience of Lombards, or papists?

Fol. 100. he affirmeth, That the sum & corps of Christian doctrine was deliuered at the beginning by miracles. Now we confesse, it was confirmed by miracles: but how it can be deliuered by miracles, Parsons will be much encombꝛed to shew, without shewing himselfe a wondrous wisard.

Fol. 106. he would haue the actes of the wicked conuenticle of Trent confirmed, and allowed by kings, as ancient Emperours confirmed the faith published in the Nicene Councell. But it is folly to desire matters so absurd, and plaine impiety to compare the hereticall decrees of Trent with the faith of the Nicene Councell.

To proue the saintlinesse of Thomas Becket, in his 2. encounter. c. 10. he alleageth the Popes canonization. But what is moze ridiculous, then to talke to vs of the Popes canonizations, who proceed commonly by hearesay, & without party, and as it seemeth, for many would canonize a horse? Secondly, he alleageth for witnesses, Herbert Hofcan, Iohn Salisbury, Allen of Teuxbery, William and Edward Monkes of Canterbury, Peter Bloys and others. But all these witnesses are not woorth a messe of Teurbery mustard. For what auaileth it to rehearse names of dumbe idols, that passe by, and say nothing? Againe if I may be so bold, I will answer Parsons in his owne termes. You see what cogging it is, one of them to alleage another.

Fol. 77. rehearsing the words of Th. Becket out of Houden, Do you not seeme to heare in this place, saith he, the voice of S. Iohn Baptist, to his king Herod? Where I may answer him with his owne words, and say not vntruly: Do you not see a fellow with a face as hard as a lopster, that both compare Th. Becket and his cause, to Saint Iohn Baptist, and his constancie: the first contending for profit, and idle panches, the second for the law of God? Ridiculously also he compareth Thomas Becket to S. Ambrose, a holy doctor of the Church, the said Thomas being nothing else but an idle preacher of priededges priediciall to Princes, and not so holy, nor so learned as S. Ambrose by many degrees.

Where he is charged to haue threatened vs with broken heads, and Bastonadoes, a logike very familiar with papists; he answereth fol. 73. That he speaketh figuratiuely. But experience teacheth vs, that where they can do it, they do it literally. It were therefore good to beware of the wooden daggers of these wooden fellows.

Fol. 110. b. he affirmeth, that by indulgences, are distributed the treasures of the Church. A matter of more foolery, of which may be said *thesaurus carbonis*: that is, our treasures proue coles. For more people hoping to receiue a treasure, receiue more cole dust, and yet for that trash wast great treasures. *Iosephus Angles*, signifieth that the Pope indulg.

Fl. doct. c. de

now and then receiueth an hundred millions of duckets for an indulgence: which is no small matter for such small wares.

In the same place he telleth vs of the Popes doctrine of indulgences, which is nothing else but a fardle of foolery, as in my discourse against Bellarmine I haue shewed at large. This Patch, if he had remembred himselfe, would haue proued somewhat, and not haue told vs a tale of the Popes tub full of mustie indulgences, moze nastie then an old mustard pot.

2. enconfr. c. 15. fol. 117. I shall alleage (sayth he) most authentickall testimonies, to wit, foure bookes for the negatiue, written and printed at Lyon presently vpon the fact it selfe, intituled, *De iusta Henrici tertij abdicatione*. But this allegatio serueth vs better then him, and is a most authentickall testimony of Parsons foolery, and of the Popes trechery. For what is moze repugnant to law, conscience and reason, then to belæue a notozious rebel and traitor declaiming against his liege soueraigne, most trecherously, and wickedly murdered by a lousie frier? And what is moze intollerable, then that the Popes of Rome and their adherents being aduanced by Chzistian princes should now be praised for deposing of princes and cutting their thzotes? This authentickall testimony therfore might well haue bin spared, wherein Parsons a traitor pzoducess his fellow traitor for a witnesse in discharge of his owne and his fellowes treasons and villanies.

Fol. 123. he talketh most foolishly of penance, repeating what he hath sayd befoze in his Wardword. But whatsoeuer he bableth of penance and satisfaction, and passing thzough a needles eye; yet if a man can gaine a plenary indulgence, which for mony is easie to be had, then al penance intoynd, and satisfaction ceaseth, and God is plainly mocked. If he had bene wise therfore, he would haue forbozne to talke of penance, the doctrine whereof by the Papists is wholly corrupted and ouerthzowne.

Finally, albeit he talketh much of law, and of Catholike religion;

Religion; yet he sheweth himself to be like those, of whom the Apostle speaketh, which would be doctors of the law, and yet understand not what they speake, nor whereof they affirme. And like old heretikes, which as Hilary lib. 8. *de Trinit.* saith, although they lie foolishly, yet they defend their lies farre more foolishly. *Cum stultè mentiantur, sapientius tamen in mendacijs suis defensione sapinnt.* Compare their doings with Parsons his foolish Warneword, and you shall see he farre passeth them all in foolery. 1. Tim. 1.

CHAP. VII.

*Containing diuers false allegations, and falsifications
of Fathers and others committed
by Parsons.*

There are diuers kinds of falsifications, as we may learne by the Romane lawes ff. ad l. *Corn. de falsi*: by the cannon law, *de crimine falsi*: and by those Doctors that haue written Commentaries and glosses vpon these titles. But to know the diuersitie and nature of them, we shall not need curiously to looke either into the lawes or commentaries of learned lawyers, seeing Robert Parsons in his Warneword, which like a warning peece may serue all true men to beware of his falshood and trechery, doth furnish vs with particular instances and examples of most sorts of them.

First he maketh no conscience either to curtail his aduersaries words, or to adde somewhat vnto them, of which they neuer had so much as a thought. Fol. 6. he sayth, that Sir Francis obiectioneth vnto him the seeking of the ruine of the church and common wealth by his exhortation to peace, and mitigation in religion: whereas the Knight obiectioneth no such matter, nor hath any such words. He doth also seeme to charge him as enemy of peace, whereas the honorable Knight neuer misliked peace, or any motion tending thereto, but rather discovered the false practices of Papists, that

anno 1588. talked of peace, when their state was at the sea to cut our throates being unprouided, and 1598. made an ouerture of a treaty, when the Adelantado had great forces readie at the Groyne and other ports of Spaine to come for England.

Fol. 8.

Where Sir Francis prayeth for the prolonging of her Maiesties dayes, to the holding out still of the Popes vsurped authoritie: Parsons in his VVarneword doth so expound him, as if he prayed, that her life might hold out still. And this to the intent he might renne vpon the Earle of Essex, barking like a Linkers curre at a dead Lyon.

Fol. 13. a.

In my Preface I say, that obstinate recusants for the most part are secretly reconciled to the Pope, and in time past adhered to her maiesties enemies. But Parsons to make the matter moze hainous, turneth obstinate recusants into recusant Catholikes, and falsly leaueth out these words, for the most part. As if I had called them Catholikes, which I neuer thought, or as if I knew not that there is great difference betwene the factious reconciled papists, and those that of simplicitie and ignozaunce fauour papistlicall heresie and superstition.

Againe, where I say, that extraordinary fauour, or rather remissnesse of lawes and iustice towards disloyall Papists, hath caused diuers rebellions both in England and Ireland, and made them bold to attempt against her Maiesties life and gouernement, and giuen some of them courage to conspire with fozeine enemies, &c. and that by suffering of malcontents to practise, the sinewes of gouernement haue bene dissolued: and that many thinke, that against persons that are so euill disposed, and so firmly linked to fozeine enemies god iustice is most necessary: Robert Parsons imbleth many words together, and cutteth off that which I sayd of conspiring with fozeine enemies, and the attempting against her Maiesty, knowing that many of his friends are the Spanish kings pensioners, and haue diuersly attempted against her Maiestie. Further, he cutteth out these words many do thinke, and by a strange metamorphosis changeth

changeth disloyal papists into catholike recusants, making me to say, that too much extraordinary fauour and remissnesse towards Catholikes hath caused diuers rebellions both in England and Ireland, and that it hath dissolued the sinewes of gouernment, and that it is more profitable to execute lawes then to pardon offenders: as if I had spoken generally against all papists, & not singled those that conspire with publike enemies, and attempt against the State: and as if I had misliked all remissnesse & pardon towards all papists. If Parsons body were so mangled as he hath mangled and transfigured my words, we should not long be troubled with his wraunglements. In this sort he dealeth continually with vs. And so he dealeth also with other authoꝛs.

fol. 14. b. The old Romane lawes (sayth Parsons) do giue generall authoritie to the body of the common wealth to punish particular offenders, & non è contra, as Cicero signifieth in his booke *De Legibus*. But he belveth impudently the old Romane lawes, and Cicero *De Legibus*. For both of them do authoꝛize particular Magistrates and officers, and not the whole commonwealth to punish offenders. *Magistratus* (sayth Tully) *nec obediẽtem & noxium ciuem multa, vinculis, verberibusq; coercento*. So likewise do old lawes, as in the titles *de poenis* and *de publicis criminibus* in the Pandects we may see. Further, common wealths oꝛ states, do make lawes, and receiue not authoꝛitie from lawes. Finally, it is an absurd thing to make the common wealth iudge, oꝛ executioner of lawes. For if that were so, then should the hangman be of common wealth, and contrariwise. And by a good consequent, if Parsons should play the hangman, the commonwealth might ride vpon the gallowes. The which is so great an inconuenience, that rather then it should be granted, it were better that the Iesuite were hanged vpon the gallowes.

fol. 15. a. citing Augustine *de ciuitate Dei lib. 18. cap. 51.* and Cyprian *lib. de vnit. Eccles.* and Hieron. in c. 8. *Ezechielis*, & in c. 11. *Osee*, & in c. 11. *Zacharie*, & in c. 8. *Danielis*. And Augustin *enarrat. in Psal. 80. part. 29.* & *super lib. Iosue cap. 27.*

he sayth that they out of the 13. of Deuteronomie proue that heretikes may and ought to be put to death, which are the proper idolaters of the new Testament. But in citing of these authoꝝ, the man seemeth neither to haue eyes, noꝛ iudgement, noꝛ honestie. foꝛ Augustine *lib. 18. de ciuitate Dei, c. 51.* doth neither mention the 13. of Deuteronomie, noꝛ proue that heretikes are to be put to death. The like may be answered to the testimonie of Augustine in *Psal. 80.* of which ridiculously he citeth the 29. part. Further, we find no commentaries of Augustine vpon the booke of Iosue. Cyprian in his booke *De unitate Ecclesie*, hath no such matter as Parsons suppoſeth. Poſſe falsly also doth he cite the places out of Hierome.

Fol. 15. a. in
marg.

In the same place he citeth Augustine *super lib. Iosue ca. 27.* and *de vtilitate ieiunij, cap. 8.* Whereas he neither wꝛote commentaries vpon Iosue, noꝛ any 27. chapter is to be found in that booke. Beside that, the booke *de vtilitate ieiunij* is a bassard, and of the qualitie of Parsons, and none of saint Augustines.

Fol. 17. translating the law *Cunctos populos. Cod. de sum. Trin. & fid. Cath.* he cutteth out the woꝝds that containe the forme of faith pꝛofessed by the Emperour, and that part that sheweth that the iudgement and punishment of heretikes belonged to the ciuill Magistrate. The first, because it giueth power to ciuill Magistrates to publish formes of Christian faith. The next, because he imagineth that the iudgment and condemnation of heretikes belongeth onely to the popish hereticall Clergie.

Fol. 25. b. he affirmeth, that Tertullian *lib. de prescript. aduers. heret.* sayth, That it is impossible for two heretikes to agree in all points. Let him therefore quote these woꝝds, or else in this point we will note him foꝛ a falsarie. *Mentior* (sayth Tertullian, speaking of certaine heretikes) *si non etiam a regulis suis varian inter se, dum unusquisque proinde suo arbitrio modulatur que accepit, quemadmodum de suo arbitrio ea composuit ille qui tradidit.* He sayth they vary among themselves from their owne rules, and that euery one at his pleasure doth modulate

dulate and temper the things he receiued, as he that deliuered them composed them at his pleasure. But this wanteth much of Parsons words and meaning, as he wanted much of sincere dealing.

Fol. 29. he affirmeth desperatly, that the great commission for the Popes iurisdiction, is contained in the 16. of Mathew in these words, I will giue thee the keyes of the kingdome of heauen, &c. forging notoziously the Popes letters patents. For neither is there any mention of the Pope or Bishop of Rome in these words, nor doth our Sauour speake of any keyes, or power of binding and losing, that is not common to all Bishops, which are the Apostles successors. Further, more general words wil not serue to cary halfe the Popes power. Finally, if we will beleue Bellarmine *lib. 1. de Pont. Rom. c. 10.* here is nothing giuen to Peter, but only promised to him.

Fol. 38. he alledgeth Pope Nicholas his Epistle, and Constantines donation, both notoziously and impudently being forged, and by the forgeron or blacksmiths putatiue sonne erroneously interpreted.

Fol. 39. speaking of certaine words of Cusanus: This (sayth he) of the change of Gods iudgement, after the iudgement of the Church, & of the supreme Pastor, is a commo saying of the auncient fathers vpon those words of Christ, Whose sinnes you loose on earth, &c. A notozious lie. For albeit he alleage this, yet no one speaketh of the change of Gods iudgement, or of the Pope, or affirmeth that Gods iudgement changeth with the Church. Beside that, it is one thing to talke of binding and losing, and another to say, that as the Church altereth the institution of the sacraments, so God altereth his iudgement. Would not this fellow then haue a garland of peacockes feathers for his notorious cogging, and for his presumption in falsly alleaging and belying the Fathers?

Fol. 40. in the margin he sayth, that Hilary in Math. 16. hath a worthy place for the Popes authoritie. Yet can he not proue, that Hilary in that place speaketh one word, ei-

ther for the Pope, or of the Pope: for he speaketh onely of Peter and his authority. But what is that to the Pope, that neither in doctrine nor life is like to Peter? For this worthy place therefore thus falsly alleaged, this worthless fellow is worthy to haue a paper clapped to his head for a falsary.

Fol. 62. b. he shameth not to affirme, that Augustine *lib. 17. de ciuitate Dei. c. 20.* sayth, that Christ hath appointed his sacrifice of the Masse among Christians in place of the Iewish sacrifices: whereas that father speaketh of Christs sacrifice vpon the crosse, and not once mentioneth the Masse. And so his words must needs be vnderstood. For indeed his sacrifice vpon the crosse, and not the Masse, is the complement of the Leuiticall sacrifices, as the Apostle declareth in his Epistle to the Hebrewes.

Fol. 63. a. he sayth, that Dionysius *de eccles. hierarc. c. 1. orig. hom. 5. in Num.* Basilus *lib. de Spiritu sancto. c. 27.* Chrysostome *hom. 24. in Matth.* and Gregory *lib. 4. dialog. c. 56.* and other fathers do teach, that it is not conuenient that al things which are handled in Church seruice, *praesertim in sacris mysterijs*, shold be vnderstood by all vnlearned people in their owne vulgar tongue. A shamelesse lie most impudently auouched vpon the fathers credit by this bastardy frier. For neither do they talke of vulgar languages, nor seeke to exclude the people from vnderstanding of the tongue wherein God is seruued. Gregory and Chrysostome haue nothing to this purpose.

Fol. 66. a. citing Hieromes words, he leaueth out these words, *& vacua idolorum templa quatiuntur*, out of the midst of the sentence, least the Reader shold surmise he spoke against the temples of the Papists, where euery corner is full of idols.

In his second encounter, chap. 3. he corrupteth a place of Bede, *lib. 1. hist. Angl. c. 1.* by his wicked translation, making him to say, that the Latine tongue was then made common to English, Britons, Scots, Piets, and Latins: when his meaning is, that the knowledge of religion is made common to them

them by meditation of Scriptures in diuers tonges. His words are these: *Hac in presenti iuxta numerum librorum, quibus lex diuina scripta est, quinque gentium linguis, unam eandemq; summam veritatis, & vera sublimitatis scientiam scrutatur & consuetur: Anglorum, viz. Britonum, Scotorum, Piclorum, & Latinorum, quae in meditatione scripturarum ceteris omnibus est facta communis.* He referreth the relative, *quae*, to the word *Latinorum*, or to *linguis*, which cannot be, and not to *summam veritatis*, and *vera sublimitatis*, which both Latin construction, and the sense will admit. The other cannot stand. For we may not think that all the English, Britons, Picts, and Scots vnderstood Latine. Neither doth that make for the Romanists, which in publike seruice continue the vse of the Latin tongue being now not vnderstood.

Note that he saith, they study diuinity in siue tongues.

In his second encounter chap. 6. he doth produce not only counterfet homilies of Basil in 40. martyres, and Chrysostome in adorat. venerab. caten. S. Apostolorum principis Petri, but also doth alledge them most falsly. Basill prayeth not to the 40. martyrs, nor Ambrose in c. 22. Luc. to Peter, nor Hierome to Paula, nor Augustine to Cyprian, lib. 7. de baptis. contra Donat. c. 7. as impudently Parsons auoweth. Nor are the rhetorizal speeches of Nazianzen, or Hierom, or Chrysostome, or others such blasphemous prayers, as the Papists vse in their Epitaphs and Veneriaries.

2. encon. c. 6. he sayth, that Ireney doth call Philip that baptised the Eunuch Act. 8. an Apostle. But it is no Apostollicall practise to bely Ireney. He must therefore either bring prooff, or confesse that Ireney is wronged.

In the same place he would make vs belæue, that Tertullian lib. de praescript. aduers. haeret. would exclude heretikes from triall by scriptures. But he falsifieth the meaning of that father that dealeth against heretikes, which neither allowed all scripture, nor wold be tried by other scriptures, then such as they had counterfeited themselves. *Ista haereticis (sayth he) non recipit quasdam scripturas: & si quas recipit, adiectionibus, & detractionibus ad dispositionem instituti sui internertit, & si recipit, non recipit integras.*

Seeing therfoze Parsons (like vnto these heretikes) either corrupteth scriptures by false senses, or else falsly alleageth auncient authoꝝ, who will not hencefoꝝth detest him as a notozious fallary? False expositions are as well repugnant to truth, as the corrupting stile, as saith Tertullian *de prescript. cōtra heret. Tantum veritati obstrepat adulter sensus, quantum & corruptor stilus.* It is a trick of heretikes to vse matters of faith like to physitiōs, that attemper themselues accoꝝding to the diuersitie of mens affections, altering them foꝝ their owne best commoditie. *Verbis fidei more medicorum* (sayth Basil epist. 73. speaking of heretikes) *viuntur, pro commoditate aliter atque aliter sese ad affectionum rationem ac varietatem attemperantes.* And as sayth Irenæus lib. 1. *aduers. heret. c. 1.* They go about to fit the word of God to their idle fables: *Aptare volunt fabulis suis eloquia Dei.* What Parsons hath done here in, the particulars aboue mentioned do testifie.

CHAP. VIII.

*That Parsons his testimonies and allegations make
for the most part against
himselfe.*

Cic. de In-
uent lib. 1.

As it is a grosse fault in an Oratoꝝ to vse such an erorꝝ adium, as may also be vsed by his aduersary, or turned backe vpon himselfe; so it is a fault to begin with a sentence that may as well fit our aduersaries as our selues. But Robert Parsons litle regardeth this obseruation, who fronteth his booke with this sentence of the Apostle, *Tu. 3.* Flie an heretical man after one or two warnings, knowing that such a one is subuerted, and sinneth damnably against his own iudgement. A testimonie that may fitly be applied to him. Foꝝ he is an hereticall man, and hath bene often warned of his faults, albeit we see no amendment in him. He sinneth also, as may be guessed, against his owne conscience, allowing that which being in England sometimes he condemned, and is utterly subuerted and damned, if God do not in his great mercie recall him. If he denie himselfe to be an heretike,

like, let him shew how he can hold all the heresies of Papists, which in auncient times have bene condemned, and yet be no heretike. To vs he cannot apply these words, seeing we hold nothing against the scriptures, by which we are to iudge most certainly of the faith of the Catholike Church. Neither doth Parsons alleage this place against vs impertinently, but also falsly. The words of the Apostle are these, ὁ μαρτυρῶν ὅτι αὐτοὶ ἀληθεῖς, which import thus much, And sinneth being condemned by himselfe: and not as Parsons tranſlateth: viz. And sinneth damnably against his owne iudgement. Where this word damnably, and iudgement, is added to the Apostles sentence most falsly. For every heretike after once or twice admonition doth not signe damnably against his owne iudgement, as may appeare by the Popes, their Cardinals, and others, that think they do well percase, albeit noble and noxious heretikes. But rather every heretike doth by his leud opinions, which he will not refozme, seuer and diuide himselfe from the Church, and as the Apostle saith, sinneth, being condemned by his owne act, or by him selfe.

Likewise do the rest of his testimonies and authorities serue fitly against himselfe. In the beginning of his answer, fol. 1. he aymeth at the Apostles words, 2. Tim. 2. Where he forbiddeth vs to contend about words, which profit nothing, but to peruert the hearers. Robert Parsons turneth the Apostles words so, as if he should say, that contention of words tendeth to nothing, but the subuersion of the hearers. But the Apostle talketh of contention about words, and not of contention of words: and of the effect, and not of tending to an end. But to omit his error in translation, I say that nothing could be moze fitly spoken against Robert Parsons, then this, which the Apostle here uttereth. For what with his Wardword, and his Warneword, and his idle contention about words, he hath abused and subuerted his simple and credulous followers, that looked for better things at his hands. And therefore leauing as much as we can, his bzabbling words, we answer that, which is

most materiall of his discourse.

In the same lease, he addeth another text out of the 26. of the Proverbs, where the wise man aduiseeth vs, to answer a foole according to his folly, least he thinke himselfe wise. According whereunto we haue shaped an answer to Robert Parsons his Warneword, praying him very heartily to take it in good part, and not to thinke himselfe ouer wise in his owne conceit, seeing the authoꝝ of that pcece could neuer haue vttered such stiffe, vnlesse he had bene a thre piled soles, and had attained to a higher degre, then a Cardinall in the consistory of soles.

Likewise these words out of Ciceroes oration in Vatini-um, which he like a dolt supposeth to be taken out of Tullies second Philppic, viz. *ut vexatum potius, quam despectum vellem dimittere*, doe fit vs as well against Parsons, as may be deuised. For albeit he be but a base, basardly, and contemptible fellow, and almost spent out in rayling and libelling, and discredited in plotting of treason and villany, yet haue I thought it better to send him away well corrected, then to passe by him as a wortlesse and despised companion. Neither do I doubt, but to returne him as large a measure of bastonadoes, as he hath offered others, and so to handle him, that his friends shall say he is dressed like a calues head souced in veriuyce.

These words of our Sauour, Iohn 3. He that doth euill, hateth the light, and will not come to it, least his workes should be reprobued; he applieth to me. And why? Forsooth because to answer Capt. Cowbuckles fencing Wardword, set out vnder the name of N.D. I take the two next letters to make vp N.D. a full Roddy. For this cause he sayth, I entertaine my selfe in some darknesse for a time, and expect my prey, vnder a ciphred name. And this obiection pleaseth him so well, that not onely in the eleuenth and twelfth lease, but also in diuers others places he doth inculcate the same. But against me these obiections come all too late. For albeit at the first I could haue bene content to haue bene vnknowne in this folish bzable betwixt Parsons
and

and me, and that not so much in regard of any thing sayd by me, as in regard of the bastardly companion, with whom I am matched, being an aduersary, of any learned man to be scozned. And not least of all, because such controuerſies would rather be handled in Latin, then in English: yet being occasioned to renew my challenge, I haue set my name vnto it, and declared, that I neither feare light, nor the foules of darknesse, nor need to looke for spoyle, as this rauinous Iebsuite pretendeth. Against Robert Parsons this text and obiection cometh both fitly and timely. For albeit he obiecteth ciphzing of names to others, yet will he not discipher his owne name vnto vs. Nay, albeit we know his name and qualitie very well; yet will he not betwray himselſe, albeit often admonished of his playing the owle. He hath long bene plotting of treason, and therefore hateth the light. He hath for many yeares gone masked like a vagabond by and downe England, and in the day time hid den himselſe in corners. He hath long looked to diuide the spoile of his country with strangers. What then resteth, seeing he will not be dismasked, but that some of Buls progenie doe vnmaske him, vncase him, and trusse him?

Likewise fol. 12. he calleth me Owle, and saith, He will draw me to the light. But this foule shold haue remembred, that himselſe in a paltry pamphlet, which he set forth to dissuade men from coming to Church, tooke on him the name of Iohn Houler, as a fit name for such a night bird, and that this is one of his owne proper titles. Likewise, fol. 14. b. he calleth me Owles eye, because I bozrow the two letters O.E. But if O.E. signifieth owles eye, then doth N.D. signifie either a Passy Dunſe, or a North Island dog, or a notozious dolt, by as good reason.

Fol. 18. to proue the Popes headship ouer the whole Church, his noddiship alleageeth the law, *inter claras. Cod. de sum. trin. & fid. catho.* But like a forging fellow he bringeth in counterfeit stufſe. For that is made apparent in my discourse of Popish falsities. Beside that, this law doth quite ouerthrow the Popes cause. For whereas the Pope clai-

meth his authoritie by the law of God, this law sayth, That the Romish Church was declared to be head of all Churches, by the rules of fathers, by the statutes of Princes, and the Emperors fauourable speeches. *Quam esse omnium ecclesiarum caput, sayth the law, & patrum regule, & principum statuta declarant, & pietatis vestrae reuerendissimi testantur assatum.* Let him therefore beware, that the Pope do not find him a traitour aswell to himselfe, as to his countrey.

Fol. 23. speaking of the blessings mentioned by Sir Francis Hastings, he sayth, They were freshly framed out of the forge of his owne inuention. But he was not aware, that this belongeth to Vulcan the blacksmithes putatiue sonne Parsons, who from his infancy might in his putatiue father Cowbuckes sozge learne to sozge, frame and inuent nayles to tacke the Popes triple crowne to his bald head.

Fol. 25. b. you shall perceiue, sayth he, that saying of old Tertullian to be true, &c. that it was impossible for two heretikes to agree in all points. But first, this place is not found in Tertullians booke, *de praescript.* by him alleaged. Secondly, were it truly alleaged, yet doth it not belong to any more properly, then to popish heretikes. For if all the bangling Iebussites were coupled together like hounds; yet would they soner hang together, then agree together. And that may appeare both by the scholemens disputes one against another in all questions almost, and also by Bellarmines bookes of controuersies, and Suares his tedious fragments, about scholematters: in which they are as much at variance with themselves, as with others.

In the same place he taxeth vs, for confused writing. And yet if you seeke all the sinkes of the Popes libraries, I do hardly beleue, that you shall find a more confused sarrago of words and matters, then the Warneword set out by Robert Parsons. For therein the man runneth as it were the wild goose chase, and heapeth vp a fardle of foolery like to nothing, vnlesse it be to a bundle of stolen tailors shreds, wherein frise, and carsey listes, locrome, cotton,

cotton, and souteage is bound together.

Fol. 43. out of Augutine *lib. 4. contra Iulian. c. 3.* he telleth vs, that the forehead of heretikes is no forehead, if we vnderstand thereby shamefastnesse. And out of Tertullian *de praescr. contra haeret.* That lies hardly stand one with another. Both which do exceedingly wel fit Rob. Parsons, **f**or neither hath the man shame, nor honestie, nor do his lies hang together, as appeareth by this whole discourse.

Fol. 52. out of M. Knoxe he alledgeth as a dangerous position, (and so it is) That princes may be deposed by the people. And yet that is his owne traiterous assertion in his booke of Titles, set out vnder the name of Dolman. The title of the third chapter, part. 1. is of Kings lawfully chastised by their common wealths. That is likewise his and Allens drift in their trecherous libell directed to the Nobility and people of England and Ireland: where they perswade them to take armes against the Quene of England.

Fol. 53. he condemneth in Buchanan that which he and Bellarmine and their crew of rebellious consorts hold, viz. that if Christians deposed not Princes in the Apostles times, it was for want of temporal forces: and so that S. Paul wrote in the infancie of the church. That is also in termes holden by Bellarmine *lib. 5. de Pont. Rom. c. 7.*

In his first encounter chap. 10. he goeth about to proue that S. Bernard and S. Augustine iumpe with Papists in the doctrine of merits of god woorkes. But vnlesse he shew out of them, that workes are meritorious, not by reason of covenant, or promise or mercy, but for the workes sake, as Bellarm. *lib. 5. de Iustif. c. 17.* holdeth: and that there is a proportion or equality betweene the worke and reward merited, and that workes are meritorious *ex condigno*, and that charity differeth not really from grace, as Bellarmine teacheth, *lib. 1. de libero arbit. c. 6.* and that men are able to prepare themselves to receive grace, and finally proue the distinction *de congruo* and *condigno*, Parsons laboureth but in vaine. But this is contrary both to scriptures and fathers. He first loued vs, sayth Ioh. 1. Ioh. 4. And the Apostle sayth, We are saued by grace,

and not of woꝝkes. *Nullus* (saith Auguſtine in *Psal.* 142.) *en-*
quam bonū opus fecit tanta charitate, quanta potuit & debuit. No
 man did euer performe a good worke with ſo much loue as he
 could and ought. And 1. *Confess. chap. 4.* *Qui reddis debita,*
nulli debens: Thou which reſtoreſt debt, & yet oweſt to no man.
Bernard lib. de grat. & lib. arb. promiſſum quidem ex miſericordia
ſed iam ex iuſtitia perſoluendum. Promiſed of mercy, but to be
 payd according to iuſtice. And in his firſt ſermon *de annunt.*
 Thou canſt not (ſayth he) merite eternall life by any woꝝkes,
 vnleſſe the ſame be alſo giuen freely or *gratis.* And againe,
 Mens merits are not ſuch, that eternall life ſhould be due for
 them of right, or that God ſhould do wrong, if he did not giue
 them eternall life.

Fol. 75. he ſaith, the cūes & the worſt ſort of mē do not ſuffer
 perſecution one of another: which is verified by the example
 of Parſons and his conſozts. For albeit like wolues they
 teare, and like thēcūes they ſteale and ſpoile Chriſts lambs;
 yet they do not alway teare and ſpoyle one another. Nei-
 ther would the kingdome of Satan ſtand, if it were diuided
 in it ſelfe.

The woꝝds of S. Auguſtine *contra Iulian. lib. 1. c. 7.* alleaged
 by Parſons, fol. 77. b. fall right vpon his head. For both his
 ignozance and boldneſſe is intollerable. fol. 80. b. he ſaith,
Calis was loſt by heretical treaſon: which cannot be true, vn-
leſſe Quēn Mary and the Papiffs were heretikes. For none
 but they did loſe that towne.

Fol. 83. he talketh of the chaſtitie of Friers, Donkes, and
 prieſts, which as he ſignifieth, haue ghelt themſelues for the
 kingdome of heauen. And yet the Donk Heywood his true
 father was not very chaſt when he begot him. For was
 Parſons ghelt for the kingdome of heauen, when he begot
 children on his owne ſiſter, as A. C. ſayth, or when he got
 his hurts in Italy and Spaine, which yet ſticke to his rotten
 thins: nor are the Popes, and Cardinals, and Paſſeprieſts,
 that commonly keepe concubines, if not woꝝſe, very holy
 eunuches. Of D. Giffard and Welton, I ſhall haue occaſion
 to ſpeake otherwhere. Furthermoze, he is often talking of
 great

great heads, alwayes forgetting the branched head of the blacke smith his putatiue father.

fol. 84. and 85. he is not ashamed to talke of ciuill wars, murders, and other calamities in France, Flanders and other countries, when he cannot denie but that the Popes bloody buls, and the Iebsuites the firebrands of sedition, and their agents haue bene the beginners of all these troubles, and the principall massacres of innocent men. Was he then wel in his wits, to throw you, to talk of his owne deare fathers cruelties, and to accuse Christs thepe, as cause of the wolnith Papists notozious murders and cruell erecutions?

Whereas Parsons asketh Sir Francis, whether he hath certaintie of faith by his owne reading, or by the credite of some others: we may aske his friarship likewise, or because he is but a dogeon dunce, of the Pope, who is, as it were, an oracle of Papists, the same question. And if he answer, that he hath it by his owne reading, then we shall much wonder at his impudencie. For Parsons knoweth that Popes reade litle or nothing, and for the most part are ignorant of schoole diuinitie. If he say his Popeship hath it by the vertue of his close skoll, then is the same but filthy learning, especially the Pope being layatine, as was Gregory the fourteenth. If he say, he haue it from his Masse-priests and friars, then are they moze certaine oracles then he; and this learning must come from the tayles of friars, and not from the head of the church. Parsons therefore to cleare this doubt, fol. 110. saith, That they do not depend on the Pope as a priuate man, but as he is head and chiefe pastor of Christs vniuersal Church. He saith also, That his rudenesse is turned into wisdom. But that the Pope is the head of Christs vniuersall Church, is the thing in question. That a man should be a sot, as he is a priuate man, and wise as he is a publike person, is ridiculous. That he is made wise and learned being made Pope, is most false. So it appeareth, Parsons is ensnared in his owne question, and must confesse that the faith of papists is nothing else but the Popes priuate fancie, and grounded on the Popes chaire, and most absurd and sottish: which can

not be objected to vs, saying we ground our selues vpon the Apostles and Prophets, who in matters of faith & saluation speake plainly, and alwayes the same things most constantly.

In his first encounter, chap 15. he spendeth much talke about the rule of faith. But most of his words are direct contrary both to himselfe and to his holy fathers profite. For in the Wardword, page 6. he said, the vniuersal Church was the squire and pole-star, which euery one was to follow: confounding like an ideot the thing ruled with the rule. In the Warneword fol. 100. he saith, the summe and corpes of Christian doctrine deliuered at the beginning by the miracles & preachings of the Apostles, is the rule of faith. Which is contrary to the Popes profite. For if this be true, then vnlesse the Popes determinations and traditions ecclesiastical were preached by the Apostles and confirmed by miracles, they are to be excluded from being the rule of faith.

Plal. 7.

Parsons therefore is like to those, which dig pits for others, but fall into them themselves. He hath prepared weapons for vs, but like a mad sot hath hurt himselfe with the same. Finally, Captaine Cowbucke like a noble woodcocke, is caught in his owne springes.

CHAP. IX.

*A catalogue of certaine principall lies, uttered
by Robert Parsons in his late
Warne-word.*

1. Tim. 4.

THE Spirit of God (as the Apostle saith) speaketh evidently, that in the latter times some shall depart from the faith, and shall giue heed vnto spirits of errour, and doctrines of diuels, which speake lyes through hypocrisie, and haue their consciences burned with a hote yron. Which prophesy, as in other heretikes, so especially in y Papists we may see most plainly and evidently to be fulfilled. For they departing from the auncient and Catholike faith, taught by the
holy

holy Apostles and Prophets, and recozded in holy Scriptures, haue giuen heed to spirits of erroꝝ, and beleued the trash of vnwittē traditions, and lying legends, and therupon haue founded their prohibitions of certaine meates, and mariages, and such like doctrines of diuels, confirming their opinions with grosse lies, vttered with seared consciences and brazen faces, contrary to all shew of truth. They take to themselves the name of doctoꝝ and fathers, but are false teachers and unkind traitoꝝ. And as Theodoret saith of certaine heretikes, *Christianorum sibi appellatione imposita aperte docent contraria*, Calling themselves Christians (or Catholikes) they openly teach contrary. I could specifie it by Cæsar Baronius and Bellarmine, by Sanders, Stapleton, and diuers other principall authoꝝ of the popish sect. But I will not match any man of note, with so notozious a doct, and so base a swad as Robert Parsons is, of whom we are now to speake, though not much to his commendation. The onely example of Parsons, and y^e in one of his fardles of lies, which we are now to rip vp, shall shew them to be notozious and bold lyers. The diuellish and erronious doctrine of friars, we haue touched befoze, and shall haue often occasion to mention.

1st. Tim. 4.

In the front of his booke, he promiseth the issue of three former treatises, and in the second page talketh of eight encounters. But he falsifieth his promise, and lieth grossely. Foꝝ of the thꝛe former treatises, he toucheth onely two chapters, and of eight encounters, entreth onely vpon two. Farther, he declineth the true issue of matters, and runneth bias, like a warped bowle of dudgeon, into impertinent & idle questions. Doth he not therfoze, as Hierom saith of one, Hier. 6. epist. 61 make shipwrecke in the port?

In his Epistle to the Reader taking vpon him to deliuer the summe of the controuersie betwixt him and vs, he wreacketh himselfe likewise, thinking to wreake his malice vpon vs, and beginneth with a grosse lie. There hapned (saith he) some few yeares past (he noteth 1599. in the margent) as often also before, a certaine false alarme of a Spanish inuasion

then said to be vpon the seas towards England. Where I need not to note the idiotisme of Parsons speech, that talketh of a Spanish inuasion vpon the sea towards England, being else where noted: but only I wil touch his impudencie in lying, and denying, that about this time the Spaniards were ready with forces at the Groyne for the inuasion of England. And the rather, for that this was the occasion that moued Sir Francis Hastings to giue warning to his countrey: and also because the same sheweth that Parsons is very sozie, that any man is acquainted with the desseines of the Spanish King, and that he could not take vs sleeping, and so closely and p:uilly cut his countrimens throates. I say then, it is a lie most notozious, to affirme that the alarme giuen vpon occasion of the Spanish preparations anno 1598. for an inuasion of some part of England, was false. And proue it first by the words of the King, who recovering out of a trance, and comming to himself, asked if the Adelantado were gone for England. Secondly, by the p:ouisions of ships and men, made at the Groyne and Lisbon, and which coming thence shaped their course for England, albeit they were by wether beaten back. Thirdly, by the testimony of one Leake a Masse priest, that was dealt withall to come for England. Fourthly, by the testimonie of the Secular priests in their reply to Parsons his libell, fol. 65. & sequent. who directly charge Parsons to be a solicitor of these pretended attempts, anno 1598. Fifthly, by Parsons his letters from Rome to Fitzherbert, wherein he desireth to vnderstand the successe of the fleet, that anno 1598. was to go for England. Finally, by the Adelantadoes proclamation made at the Groyne, and whereof diuers p:rinted copies were to be dispersed in England vpon his arriuall here. The which, for that it discouereth the pride of the Spaniard, and the malice of the English traitors, I haue thought it not amisse to set downe the whole tenour of the proclamation with some animaduersions in the margent.

This seemeth
to be Parsons
his stile.

Considering (saith the Adelantado) the obligation which his catholike Maiestie, my Lord and master hath receiued of God almightie,

almightie, to defend and protect his holy faith, and the Apostolicall Romane church: he hath procured by the best meanes he could, for to reduce to the ^a auncient and true religion the kingdomes of *England* and *Ireland*, as much as possibly hath bin in his power. And all hath not bene sufficient to take away the ^b offence done against God in domage of the selfesame kingdoms, with scandale of whole christianity, yea rather abusing the clemency and benignity of his ^c Catholike Maiestie: the heads and chiefe of the ^d heretikes, which litle feare God, haue taken courage to extend their euill doctrine with the oppressing of ^e Catholikes, martyring them, and by diuers wayes and meanes taking from them their liues and goods, forcing them by ^f violence to follow their damnable sects and errors, which they haue hardly done to the losse of many soules. Which considered, his Catholike Maiesty is determined to fauour and protect these Catholikes, which courageously haue defended the Catholike faith, and not onely those, but ^g such also, as by pusillanimity and humane respects haue consented vnto them, forced thereunto through the hard and cruell dealing of the said Catholikes heretical enemies. And for the execution of his holy zeale, he hath commaunded me, that with ^h force by sea and land, which be and shall be at my charge, to procure al meanes necessary for the reduction of the said kingdomes vnto the ⁱ obedience of the Catholike Romane church. In complement of the which, I declare and protest, that these forces shall be employed, for to execute this holy ^j intent of his Catholike Maiestie, directed onely to the common good of the true religion and Catholikes of those kingdomes, as wel those which be already declared catholikes, as ^k others who wil declare themselves for such. For all shall be receiued and admitted by me in his royall name, which shall separate and apart themselves from the heretikes. And furthermore, they shall be restored to the honour, dignity and possessions, which heretofore they haue bene deprived of. Moreouer, every one shall be rewarded according to the demonstrations and feates which shal be shewne in this godly enterprise. And who shall proceed with most valour, the more largely and amply shall be

(a) Popish religion is neither auncient nor true.

(b) Goodly pretences of leud ambition.

(c) The Popes vassall.

(d) True teachers.

(e) These catholikes were traitors.

(f) A manifest vnto truth and calumination against the truth.

(g) Lurking and dissembling Papists.

(h) Are not Spaniards the publike enemies?

(i) S. Peter and Paul did not by armes conuert men to the faith.

(k) What holines can be in cutting Christian mens throates?

(l) Note that all papists are to ioyne with forreine enemies.

(m) Honest
men destined
to spoile and
slaughter.

(n) They shall
be vsed as
traitors.

(o) The Infan-
taes title.

(p) To fight a-
gainst their
countrie.

(q) Wo be to
them that call
good euill, &
euill good.

(r) To cutte
their princes
throate.

(s) Note war.

(t) Good
words, foule
purposes.

(u) At the
hands of e-
nemics.

(w) A goodly
assurance.

(x) God hath
appointed it
otherwise.

remunerated with the goods of obstinate^m heretikes. Wherefore seeing almightie God doth present to his elect so good an occasion, therefore I for the more security ordaine and command the captaines generall of horse and artilerie, the master generall of the field, generall captaines of squadrons, as all other masters of the field, the captaines of companies of horse and foote, and all other officers greater and lesser, and men of war, the Admirall generall, and the rest of the captaines and officers of the armie, that as well at land as sea theyⁿ vse well, and receiue the Catholikes of those kingdomes who shall come to defend the Catholike^e cause with armes or without them. For I commaund the Generall of the artilerie, that he provide them of^r weapons which shall bring none. Also I ordaine and streitly commaund, that they haue particular respect vnto the houses and families of the sayd Catholikes, not touching, as much as may be, any thing of theirs, but onely of those that will obstinately follow the part of^a heretikes: in doing of which, they be altogether vnworthy of those fauours which be here granted vnto the good, who will declare them selues for true Catholikes, and such as shall take^r armes in hand, or at least separate themselves from the heretikes, against whom and their fauourers all this^r warre is directed, in^r defence of the honor of God, and good of those kingdomes, trusting in Gods diuine mercy that they shall recouer againe the Catholike religion so long agoe lost, and make them returne to their auncient quietnesse and felicitie, and to the due obeience of the holy Primitiue church. Moreouer, these kingdomes shallⁿ enioy former immunities and priuiledges, with increase of many others for the time to come, in great friendship, confederacie, and trafficke with the kingdome of his Catholike Maiestie, which in times past they were wont to haue for the publike good of all Christianity. And that this be put in executio speedily, I exhort al the faithful to the fulfilling of that which is here contained, warranting them vpon my^m word, which I giue in the name of the Catholike King my Lord and master, that all shall be obserued which here is promised. And thus I discharge my self of the losses and damages which^r shall fall

fall vpon those which will follow the contrary way, with the ruine of their owne soules, the hurt of their owne country, and that which is more, the honor and glory of God. And he which cannot take presently armes in hand, nor declare himselfe by reason of the tyrannie of the heretikes, shall be^r admitted from the enemies camp, and shall passe to the catholike part in some skirmish or battell: or if he cannot, he shall flie before we come to the last encounter. In testimonie of all which, I haue commanded to dispatch these presents, confirmed with my hand, sealed with the seale of mine armes, and reformed by the secretary vnderwritten.

(y) He would make the English traitors.
(z) This Bragadocio neuer came in England, that here talketh of the last encounter.

This being the Adelantadoes proclamation anno 1598. let the world iudge of the impudencie of Parsons, that lyeth wittingly, and saith, the alarime was false. Whereby it may appeare also, what maner of man Parsons is, that byingeth fozeine enemies vpon his countrey, and is comforted with them, and yet faceth all downe that shall say the contrarie.

In his Epistle likewise he saith, that the Wardword coming abroad, the newes was in most mens mouthes, that the Knight disauowed the Watchword, attributing the same to certaine Ministers. *Where, me thinks, I heare Thraso say, Metuebant omnes me: All stood in dread of me. But that is not the fault that I meane here to touch. For it is his egregious lying, that we are here to talke of. Let him therefore either name these most men that he mentioneth, or at the least some honest man, that gaue out this report as from sir Francis his mouth, or else we must say, that this lie came out of his owne foule mouth, that is now become a fountaine of lies. We must shew also how Sir Francis could disauow a treatise subscribed and published by himselfe, or else it will be said, that this report of Parsons is a lie, without shew or probabilitie.*

Afterward he affirmeth, that a certaine Minister wrote in supply of the Knights defence. And againe, fol. 1. he telleth, how I perusing the reply of Sir Francis, thought in mine owne opinion to make a better defence. But how can he proue that I perused the Knights answer,

or once saw it: And whence doth he gather, what opinion I had of mine owne doings? If he pꝛoue nothing, then will it be an easie matter to gather, that he hath made two impꝛobable lies. The same is pꝛoued also, foꝛ that my reply was made befoꝛe the Knights Apologie was published or seene of me. Foꝛ if I had seene it first, my labour might well haue bin spared, the same being moꝛe then sufficient foꝛ the refutation of such a bangers babling discourse.

In his obseruations vpon my pꝛeface, fol. 11. b. he sayth, My proiect and purpose of writing, is to irritate and stir vp her Maiesty, and the Councel, to ingulfe themselues in Catholikes blood, and to spoile their goods, that I and my crew might come to haue a share. But first it is most false, that Papists are Catholikes. Secondly, no one woꝛd can he alleage out of my whole booke, wherby it may be gathered, that I would haue any rigour vsed against such simple Papists, that are not factious noꝛ mutinous. Foꝛ all the harme I with them, is, that they were wel instructed. Thirdly, if he meane those traitoꝛs, that either came or meant to ioine with the Adellantado against their pꝛince and countrey: then are they no Catholikes, noꝛ true subiects. The same may be said also of Parsons his consoꝛts. Finally, it is a shamelesse vntruth to say, we desire either blood or spoile; all our actions tending onely to resist foꝛrein enemies, and wicked traitoꝛs, which seeke to shed their countymens blood like water, and to sacrifice it to the Pope, and to giue the spoile of their countrey to the Spaniards, as the factious Masse-priests and the Papists their consoꝛts haue done diuers times, and namely an. 1588. and 1598. and since.

In his obseruations vpon Sir Francis his Epistle, fol. 6. He obiecteth (saith Parsons) that I seeke the ruine both of church and common wealth by my exhortation to peace, attonement, and mitigation in religion. A notorious lie, refuted by readding of Sir Francis his Apology, wher there is no one woꝛd sounding that way. Neither do we blame any honest man that talketh of peace, but soe, ne, that traitoꝛs that haue warre in their hearts, should talke of peace, and that idolaters

idolaters and heretikes should prate and talke of religion, when they meane nothing but to erect idolatrie, and to establish popish errors and superstition.

Fol. 16. speaking of me, He blusheth not (saith he) to affirme that which all his fellowes haue denied. And what is this, trow you? For sooth, that blasphemous and scandalous dogmatizing heretikes may be put to death. But where he saith, that all my fellowes haue denied this, he sheweth him selfe a shamelesse lying companion, and the diuels fellow in forging lies. For none of my fellowes euer denied that which I affirme, but only wold not haue ignorant, & peaceable, and simple heretikes, that neither blaspheme, nor dogmatise, nor are offensive to the State, punished with death. Likewise they condemne the cruell and bloody Papists, that burne & massacre men, women and children, for denying or contradicting any one point of their filthy, abominable, and erroneous doctrine.

Fol. 18. he saith, The Emperour in a certaine edict beginning, *reddentes: Cod. de sum. Trin. & fid. Cath.* professeth his due subiection, and of all his empire to the church of Rome: which is a notozious and an impudent ly. For in that law there is no one word to be found, that imposeth subiection either of the Emperour, or of the Empire to the Church of Rome, much lesse to the Pope of Rome. Nay, at that time the citie of Rome belonged to the Emperour, which lately the Pope hath vsurped, excluding the Emperour from thence. But were there any thing contained in that law, which may seeme spoken in fauour of the Romane Bishop, yet is the same proued counterfet in my late treatise concerning falsities of the Romish synagogue.

Fol. 19. a. speaking of the Emperors, They professed (saith he) the Bishops of Rome to be the heads and chiefe leaders of this vniuersall and visible Catholicke Church: as before hath bene shewed by the examples of *Gratian*, *Valentinian* and *Theodosius* to Pope *Damasius*, and of *Arcadius*, *Honorius* and *Theodosius* the second, and of Saint *Augustine* to Pope *Innocentius primus*, and of *Iustinian* to Pope *Iohn* the first.

This he saith boldly. But in these few words, a cluster of lies is packed up close together. For neither do Gratian, Valentinian, and Theodosius write to Damasus, as the title of the law, *cunctos populos Cod. de sum. trinit.* doth shew, nor do they say, that Damasus was head and leader of the vniuersall visible Church. For do Arcadius, Honorius, and Theodosius the second talke of any such matter to be due to Innocentius the first. For can it be proued out of Augustine, or Iustiniens decrees, *inter claras. Cod. de sum. trinit.* that this title was giuen to Innocentius the first; or Iohn the first, or second. For beside that the law *inter claras*, is counterfeit, the interpreter doth corruptly translate κεφαλὴν ἱερῶν, that is, the head of all priests, the head of all Churches. Nay hardly will Parsons be able to shew, that any of these did speake of the vniuersall visible Church, where they speake of the bishops of Romes authoritie. These therefore are palpable, if not visible lies. And that which he saith of Iohn the first, is a ridiculous lye. For he was dead, as Chzonicles teach, before Iustiniens reigne.

Fol. 10. 2.

He thinketh it lawfull to lie all manner of lies of Calvin. And therefore boldly saith, He was a priest, and that he sayd masse. Both which are denyed by those which wrote his life, which say he departed out of France before he receiued any orders. The same may be proued, for that his name is found in no bishops records, and for that he beganne to write his Institutions before 24. yeares of age. Of which we gather, that he hated the popish priesthood, before he was of yeares to be made priest.

Fol. 22. b. he maketh Sir Francis to say, that we haue changed old religion into Protestantcy: not changing there in his old fashion of cogging and lying. For neither doth he, nor any of vs acknowledge popish religion to be auncient, nor do we call our religion protestancy: although his dealing giueth vs oft occasion to protest against his wicked and false dealing.

Fol. 23. a. he affirmeth, that Sir Francis talketh of nothing but feares, frights and terrors. But he might doe well
to

to cease talking, if he tell nothing but lies. In the place mentioned Sir Francis talketh neither of feares, frights, nor terrors. For doth it follow, because Parsons and his conforts are still packing underhand, and dealing with the Spaniards, that we are terrified. For we haue neither cause to feare treason, nor publike force, vnlesse we will trust traytors, and wilfully throw away our armes. Neither haue Papists cause to begin to stirre, vnlesse they be weary of their liues, of peace, of ease, and of their native country.

fol. 25. a. he boldly auoucheth, that I count it a blessing, to haue Catholike rites and seruice abolished: whereas in truth I desire nothing more, then that Catholike religion may be restored, and speake onely against the filthy abominations of popish masse, the idolatrous worship of saints and idols, the tyranny of the Pope, and such like: which none but the slaues of Antichrist can endure, and wil affirme to be Catholike.

That Iouinian and Vigilantius held some errors, we will not deny. But that Hierome called them heretikes for the same points that wee hold, concerning virginity, prayers to saints, and lights at martyrs tombes, as Parsons fol. 27. affirmeth most falsly, will not be proued. For Hierome doth rather excuse those, that lighted candels at none day, then condemne those that thought contrary. Neither did he euer place perfection in forced virginity, or teach prayers to saints, or allow those, that worshipped false reliques, as the papists do. This therefore which Parsons sayth, is to be scozed vp among the reliques of his leasings.

In the same lease he addeth another grosse lye, saying, That Iewell (writing) against Harding, and Fulke against Allen and Bristow, do often call Saint Hierome borne papist and scolding doctor. For neither the one terme, nor the other is found in their writings. Say we should greatly wrong Saint Hierome, if we should call him either papist, or borne papist, seeing that in his time neither the monster

of the masse, noꝛ other popish abominations, were either bozne, oꝛ conceived. Unlesse therefoze he quote B. Jewels, and M. Falkes woꝛds; as he was bozne a bastard, so we will hold him by condition foꝛ a lyiug accuser, and a scolding companion, and a fellow bozne to tell lyes.

Fol. 28. b. he telleth loud lies of Panormitane, saying, That he in the chap. *licet. de electione*, expounding these woꝛds of Hostiensis, *Cum idem sit Christi atque Papae consistorium, quasi omnia potest facere Papa, quae Christus, excepto peccato*: sheweth the meaning to be, that in matters of iurisdiction, and spirituall authoritie, for gouernment of his Church vpon earth, Christ hath left so great power vnto his substitute Saint Peters successor, as he may do thereby, and in his name and vertue, whatsoeuer his master & Lord might do in his Church, if he were now conuerfant among vs vpon earth. This I say, is a loud lye, consisting of two oꝛ thꝛe branches. Foꝛ neither doth Panormitan expound the woꝛds of Hostiensis: noꝛ doth he affirme, that which Parsons writeth in his name. Foꝛ is he so shamelesse to write that which Parsons affirmeth. A second lye is also auouched by the forger of lyes Parsons, where he sayth, That all both diuines & canonists do agree, that all Christs power of gouernment is left to the Pope, except onely his power of excellency, according to that great commission in Saint Matthew, I will giue vnto thee, the keyes of the kingdome of heauen, &c. Foꝛ neither all, noꝛ any ancient father doth agree to this conclusion, albeit we may boldly call them better diuines then the scholemen: noꝛ do all, oꝛ most of the Canonists speake of this power of excellencie; noꝛ do the woꝛds, Mat. 16. belong to the Pope, oꝛ containe any such commission as is pretended. And that without alleaging further pꝛoves, the Popes otone doctoꝛs will confesse. Foꝛ Bellarmine *lib. 1. de Pontif. Rom. c. 10.* sheweth, that Peter had nothing granted in the 16. of Matth. but promised onely. And with him also diuers others are consoꝛted. But suppose any thing had bene granted to saint Peter; what maketh this to Clement the 8. and other Popes that are liker to Nero and Heliogabalus, then to S. Peter?

Likewise

Likewise fol. 29. b. he sayth, That Panormitan and Hostiensis vttering these words, *Papa potest facere quasi omnia que Christus, excepto peccato*, do explicate the comparison of Christ, not as he is God, but as he is man. Which sheweth that Parsons taketh pleasure in lying. For else why should he say, that they explicate the comparison of Christ, not as he is God, but as he is man, when they haue not one word sounding this way?

In the same lease, he helpeth the same man againe, telling vs, That Panormitan, *de electione c. venerabilem*, saith, that Hostiensis founded his doctrine vpon the commission giuen to the Pope, Matth. 16. Whereas Panormitan hath no such words, nor doth in that place mention Christs words, Matth. 16. nor hath one word of any commission giuen to the Pope by Christ.

Fol. 36. b. speaking of Cromwell and bishop Cranmer: The first of them, sayth he, was principally employed in the sayd Queenes condemnation and death, as appeareth yet by publike records, and the second was vsed for her defamation after her death, as is extant at this day in the foresayd statute it selfe, where Cranmers sentence is recorded iudicially giuen by him. This saith he, but so impudently and falsly, as the same may conuince him of most shamelesse lying. For first there is no such sentence, as is here mentioned, recorded in the act, as any man may see, that listeth to reade it. Secondly, what needeth a sentence of diuorces against her, that was now put to death, that diuorceth all marriages? Thirdly, no man euer griened more at this act, and at that Queenes death, then the Lord Cromwell. So farre was he off from being a stickler in it. Finally, not onely printed statutes, but the acts of the tower also do conuince this fellowes most shamelesse reports. Do you then thinke that he blusheth to say any thing, that is not ashamed to lye against publike acts and records?

Fol. 37. a. he saith, Cranmer carried about with him his woman in a trunke. An impudent popish fiction, for the which the inuenter and repozter deserueth to be cased in a

clokebag. The truth is, that the reuerend bishop fearing the Kings displeasure, about the time of the five articles, sent his wife away into Germanie vnto her kinned. But if he had bene disposed to haue kept her with him; yet nothing is moze ridiculous or impzobable, then that she should be carried about in a trunke. And if Parsons were to be put in a trunk, he would say it were impossible to liue in it. He saith also, that for gaine of liuing or fauour, or quietly enioying his liuing, *Cranmer* would say or vsay any thing: and for pzoofe he quoteth *Sanders de schismate*. But lawyers may tell him, that such domesticall witnesses are not woꝛth a rush. Hierome also saith, That the testimonie of friends or fellowes is not to be accepted. *Si amicus pro te dixerit (saith he) non testis aut index, sed fautor putabitur.* This *Sanders* was a railing traitoꝝ, like to Parsons, and both of them hired to speake shame against the pzofessozs of the truth. If then a theefe is not to be credited, speaking for his fellow theefe, noꝝ a traitoꝝ testifying for traitoꝝ: then let vs heare no moze of this renegade rascall traitoꝝ, that died in action against his countrey, consoꝛting himselve with the rebellious and theauiſh Irish.

Fol. 40. They are wont to say (saith he) that *S. Bernard* was no flatterer. But because the man is wont to lie, no man will beleue him, vnlesse he bzing foꝛth the parties that haue so said. For to call the Pope Abraham, Melchisedech, and Chzist, as Bernard doth, sauoureth of the flattery and darknesse of those times.

The fourth, fifth, and sixth chapters of Parsons his first encounter, are nothing else but a packe of lies, either receiued frō others, or deuised & cogged by himself. He affirmeth first, that *Carlostadius*, *Oecolampadius*, and *Zuinglius* were *Luthers* scholars. Secondly, that they were opposite to *Luther*. Thirdly, that there were infinite opinions among them that denied the reall pꝛesence. 4. That the Anabaptists rose out of *Luthers* doctrine. 5. That there was a potent diuision betwixt *Melancthon* and *Illyricus*. 6. That *Caluin* and *Beza* issued from *Zuinglius*. 7. That *Sernetus* was *Caluins* colleague, and that he

he and *Valentinus Gentilis* and other heretikes came from *Caluin* and *Beza*. 8. That we admit no iudge of controuerfies, and laugh at Councils. 9. That *Zuinglius* was condemned in a synod. 10. That out of our synods at *Marpurge*, *Snabach*, and *Smalcald* we departed with lesse agreement then before, as *Lauater* and *Sleidan* testifie. 11. That *Melancthon* to proue the *Zuinglians* to be obstinate heretikes, gathered together the sentences of the ancient fathers for the reall presence. 12. That *Zuinglius* died in rebellion against his countrey. 13. That *Oecolampadius* was found dead in bed by his wiues side, strangled by the deuill, as *Luther* holdeth, *lib. de priuata missa*, or killed by his wife. 14. That great warres arose betweene *Lutherans* and *Zuinglians*, as he calleth them. 15. That *Luther* was the first father of our Gospell; which he calleth, new. 16. That *Stankare* was a protestant, as he calleth him. 17. That *Chemnitius* in a letter to the Elector of *Brandeburg*, doth censure the Queene of England, and the religion here professed. 18. That there are warres and dissentions in England in most principall points of religion. We both also rehearse diuers other points, which are all utterly false and vntrue. For first, *Oecolampadius* and *Zuinglius* were learned men, as well as *Luther*, and taught truth befoze they knew him. *Carolstadius* also taught matters neuer learned of him. Secondly, except in the exposition of the words of the Lords supper, in which the Papists do differ moze then any others, all consented with *Luther* in most things, and in this did modestly dissent from him. Thirdly, those imagined different opinions among them that disallow the reall presence cannot be proued. Let Parsons shew, where they are now maintained, and by whom. 4. It is apparent, that *Luther* taught alwayes contrary to the *Anabaptists*, as his writings shew. 5. It cannot be shewed, that either *Melancthon* condemned *Illyricus*, or contrariwise. 6. *Caluin* and *Beza* had their doctrine from the Apostles, and not from *Zuinglius*. 7. *Seruetus* was a Spaniard, and a Papist, and an heretike, and no colleague of *Caluin*. Nay by his meanes his heresies were first detected and refuted, and

Lib. 7.

he punished. 8. It is ridiculous to say, that we admit no Judge, and laugh at generall Councils. For we esteeme them highly, and admit the censure of any iudge proceeding by the canon of scriptures. 9. The condemnation of Zuinglius in a synode, is a mere fiction. The 10. lye is refuted by Lauater and Sleidan. Sleidan saith, they agreed at Marpurg, That seeing they consented in the chiefe points, after that they should abstaine from all contention. *Quandoquidem in praeipuis omnibus dogmatibus idem sentirent, abstinendum esse deinceps ab omni contentione.* The 11. lie is refuted by Melancthons whole woorkes: where it is not found, that euer he called his brethren heretikes, or went about to proue them so. Nay, his principall study was vnitie and peace. 12. Zuinglius died accompanying his countrimen of Zuricke in the battel against other Cantons of Swizzerland: and standing for his country, not against his country. 13. Oecolampadius died in peace, neither did Luther euer write of him, that which the Papists haue reported. 14. The names of Lutherans and Zuinglians we haue detested: and if any contention were betwixt those, that sauoured Luther or Zuinglius, yet was it rather priuat then publike. 15. Our religion we claime from the Apostles, and not from Luther, and so do other reformed Churches. 16. Stankare we condemne, as an heretike. 17. The letter supposed to be written by Chemnitius against the Quene, is too ridiculous to proceed from him. The same doth rather sauour of the blacksmiths forge of papists. 18. In England there are no publike contentions; nor do priuate men, such specially as are reputed among vs as brethren, contend about matters of saluation. As for those contentions, that haue bene about ceremonies, they by the kings wisdom are ended, to the great grieve of Parsons, and other enemies of our peace. Wherefore vnlesse Parsons can bring better proofes then Rescius, Stancarus, Scaphylus, and such like barking cures of his owne kennell; both he and they will be taken for wicked and shamelesse forgers of lyes and slanders.

Hauing

Having belyed vs before, in the seventh chapter of his first encounter he telleth lies also of himselfe, and of his owne consozts. First he saith, If Papists were idolaters, that this error was vniuersally receiued among them. But that followeth not. For all Papists haue not one opinion of Saints, of reliques, of images of Saints. The second, Nicene councill denieth, That Latria is due to images, or that the images of the godhead are to be made by Christians. Some hold, that not the image, but the thing signified is to be worshipped: many hold contrary. All giue not diuine worship to the crosse, noz pray to it in one sort. Finally, Bellarmine in his booke, *de imaginibus*, and *de Sanctis*, doth confesse, that there are many different opinions among the worshippers of images. Secondly, Parsons denyeth, that Papists are idolaters. But *Lactantius lib. 1. instit. diuin. c. 19.* and other fathers shew, that all are idolaters, that giue the worship of God to creatures, as the Papists do, honoring the sacrament, the crosse, and images of the Trinitie with diuine worship. This point is also fully proued against the Papists in my last challenge, chap. 5. Thirdly, he sayth most falsly, That all Friers and Monkes professed one faith without any difference in any one article of beleefe. The falshood of his assertion I haue shewed by diuerse instances heretofore. Fourthly, he sayth, The Papists may haue a ministeriall head of the Church, as well as we haue a woman for the head. But it is a greater matter to be head of the vniuersall Church, then of one Realme. Again, we call the King supreme gouernour, for no other cause, then for that he is the chiefe man of his Realme, and chiefe disposer of externall matters. But they giue one consistory to Christ and the Pope. Furthermoze, in matters of faith, we say, all princes ought to submit themselues to the Apostles, and their doctrine. The Pope will be equal to them, if not aboue them, and determine matters of faith, as absolutely, as Christ Iesus. Finally, he sayth, Difference of habites or particular manner of life breaketh not vnitie of religion. But the Apostle repproueth those, that sayd, I hold of

Aduers. Lucifer.

Paul, I of *Apollo*, I of *Cephas*. And *Hierome* saith, If you shall heare at any time those which are called Christians, to take their names of any but our Lord Iesus, as for example, the *Marcionists* & *Valentinians*, know that they are not the Church of Christ, but the synagogue of Antichrist. This therefore is direct against the Dominicans, Franciscans, Benedictines and Ignatians. And proueth, *Ignatian Parsons*, a lying person.

Fol. 66. b. he saith, That in *S. Hieromes* time the Romaine faith was accompted the generall Catholike faith. And that this Island hath had twise participation of the Romaine faith. Both manifest lyes. For as well might the city of Rome be called the world, as the Romaine faith, the generall Catholike faith. Again, it is false, that in old time we received the Romaine faith, that now is professed and declared in the conuenticle of Trent. For we received the Christian faith, which not these Romaines, that are a collection of the scumme of the world, but the old generouse Romaines professed.

Fol. 69. he denyeth, that the Apostle teacheth, that publike prayers should be in a knowne language: where boldly he giueth the lye to Ambrose, Chrysostome, Theophylact, and other fathers, that shew, that the Apostle speaketh of publike prayers, in a knowne tongue.

To iustifie the vse of the Latin tongue in reading of scriptures, he maketh two loud lyes, as I must needs tell him in English. First he saith, That Ioan Bourcher by reading scriptures in English, learned that Christ had not taken flesh of his mother, and that a tanner of Colchester learned, that Baptisme was worth nothing, and that others fell into heresies by reading scriptures. And secondly, That euery man lightly vnderstandeth somewhat of the Latin tongue. Both vtterly vntrue. For neither do the vulgar people among the French or Italians vnderstand Latin: nor do Christians rather now fall into error by reading vulgar scriptures, then the old Greekes and Romaines, that read scriptures in Greeke and Latin. But rather therefore did they erre, for

that they did not reade them diligently or reuerently.

Fol. 71. he saith we teach that good workes are perilous. Let him therefore name those which haue committed this fault, or else acknowledge himselfe to be a perilous lyer.

Fol. 79. he cannot be content to lie, where he talketh of matter of charge, but will needs haue me testifie matters which I neuer thought. I might as well make him speake all villany against the Pope: but I will not now vse the testimonie of so bad a fellow.

That which he telleth of the Popes exactions out of great benefices onely, and of his employments of mony against the Turkes, are mere leasings. For he taketh by one meanes or other both of great and litle, and rather destroyeth Chyistians then Turkes. Encon. i. c. ii

Fol. 89. he exclaimeth and sayth, What will you say to this man, that maketh all his auncestors for so many hundred yeares together, and the auncestors of her Maieitie, her father, and grandfather, and the rest meere infidels? I answer in his owne forme. What will you say to this beast, that lieth as fast as a dog can trot? By words that he setteth downe refute him. For I speake not of all, but of the most part of Chyistians of former times: and of their ignorance I haue brought sufficient proufe. If then those that lie, deserue cudgelling, as he saith: it is not halfe a load of wood that will serue for the bastonading of this brutish and senselesse beast.

Fol. 92. By which words it is euident (saith Parsons) that his rule consisteth of the consent and establishment of certain men in England, what to belecue, which is a different matter from Scriptures. But whatsoever he thinketh of the rule of faith, he keepeth no rule in speaking vntruth. For albeit the rule of faith, which euery priuate man in England is to follow, was established by consent of the synode of the Clergy of England: yet I say not, nor doth it follow of these words, that the consent of men is our rule of faith. For the canon of scriptures is the generall rule, that all the Church ought to

follow, and because every private man understandeth not all points of himselfe, therefore the Church, to helpe the weaknesse of the ignozant, hath gathered the summe of faith out of scriptures, and proposed the same as conclusions, thence deduced for private men to follow.

Fol. 105. like a shamelesse beast he sayth, The Emperours (in the *l. cunctos. Cod. de sum. Trin. & fid. Cath.*) remit themselves to the Romane religion, and to Damasus the Popes beleeve, and that they determine nothing of religion: both which assertions are matters utterly false. For first they remit men, not to the Romane faith, or to Damasus his beleeve, but to the faith of Peter. Next they determine, that men shall follow that faith, and declare what the faith is. *Cunctos populos* (say they) *quos clementie nostra regit imperium, in tali volumus religione versari, quam diuini Petrum & Apostolum tradidisse Romanis religio vsque adhuc ab ipso insinuata declarat, quamq; pontificem Damasum sequi claret, & Petrum Alexandria Episcopum, virum Apostolica sanctitatis: hoc est, ut secundum Apostolicam disciplinam, Evangelicamq; doctrinam, Patris, & Filij, & Spiritus sancti unam deitatem sub pari maiestate, & sub pia Trinitate credamus.* But were any to follow Damasus his beleeve, what is that to later Popes, that scarce beleeued in God, and are moze like to the grand Turke, then to Damasus?

In the same lease he telleth also many other grosse lies: as for example, That the Romane religion was received by Peter: whereas the Emperours in the former law, say, that Peter deliuered Christian religion to the Romanes. Secondly, that the Emperours law declareth the Pope of Rome to be the chiefe gouernor of Christian religion, and that the Emperours accompted him for their head. And thirdly, that Siluester confirmed the decrees of the Council of Nice. **What** most sottish, and bluntly and falsly affirmed. For in that law there is nothing of the Popes generall headship. Neither needed the acts of the Nicene Councell any confirmation of Siluester.

In his second encounter chap. 2. it seemeth he hath put on his

his vizour of impudency, telling lies vpon reports without all shame or pꝛoofe. In King Henry the eight his dayes, he saith, that a certaine Catholike man in Louth in Lincolnshire was put to death, being baited in a beares skin, and that the same thereof is yet fresh in Louth. Matters very false, as all the old men in Louth wil testifie vpon their othes. Further the same is so improbable, as nothing moze. For neither can the partie that was so put to death, nor the iudges, or executioners, or parties present be named. Say it cannot be pꝛoued, that any was put to death at Louth at that time: albeit some of Louth were in danger for the rebellion, as is yet remembꝛed. Parsons also must tell, how any durst put men to death contrary to law, & who they were, knowing y the very rebels were not executed without trial. Another like lie he fathereth vpon Sir Edw. Carew brother to the Lord Chamberlaine, who is said to haue reported, That certaine Nobles or Gentlemen baited a certaine cacolike man with spaniels. But what if the Lord Chamberlaine had no brother called Sir Edward Carew? What if none of his brothers euer said any such thing? Again, what if none was euer baited with spaniels? Doeth not Robert Parsons deserue to be baited by all the dogs in Rome, for telling vs such fables? In the meane while, how doeth this agræ with Verstegan, that telleth, how in Douer certaine cacolikes were baited with bandogs: And in what case are the Papists, that worship Saints baited in beares skins, that neuer were in the world? A third lie he would father vpon Thomas of Walsingham. But it cannot be gathered out of him, that either the lying Friers in king Richard the second his time were followers of Wicleffe, or that any corruption of manners grew in his doctrine: although Robert Parsons boldly auoucheth both these lies.

In the second encounter, cap. 3. he saith, Thomas Arundell permitted and appointed vulgar translations of scriptures. But the truth is, he forbade them. The rubrike of the constitution, *Statutum de magistris*, is this, *Scriptura sacra non transferatur*. And if it be translated (which he appointeth not, nor

permitted) he forbiddeth all exposition of it, vntill it be examined. Let Parsons then shew, where he appointed or permitted vulgar translations of scriptures, if he wil not shew himselfe a liar.

In the same encounter, in setting downe the state of the controuersie, in reporting the acts against Husse, the proceedings of Luther, Grinaus, and Bezaes disputations, he doth nothing but cog and lie. And for his witnesses he citeth Aeneas Syluius, Dubrauius, Cochleus, Genebrard, Surius, Claudius de Sainctes and a rabble of other lying rascals, not worth a cockle shell. What then doth he deserue, but a crowne of fore teiles, counterpointed with whetstones for his labour? Popelliniere in his seuenth booke of the historie of France, sheweth, that the Papists could neuer be brought to ioyne issue, do they of the religion what they could: which is quite contrary to his shamelesse narration.

2. encounter, fol. 39. he saith, The Councell of Trent gaue libertie to all protestants (so he calleth our Doctors) to dispute their fill. A most notozious vntruth. For two onely going thither, escaped hardly with their liues, and were peremptorily denied licence to dispute publikely, albeit they desired to be heard.

2. encount. c. 9. he denieth that the Papists meant to keep their Indexes expurgatorie secret, and sayth, that they were deuised to purge bookes corrupted by heretikes. But experience doth proue both to be lies. For vnder this colour, they haue corrupted the fathers: and this deceit was not found, vntill by Gods prouidence one copie came to Iunius his hands. And this God willing shal be proued by particulars if God grant vs life.

Fol. 93. he telleth a storie, as he saith, or rather diuers lies of Monkes making hatchets to swim, raising dead men to life, multiplying milke, and talking of monkes mules, and doing other strange miracles. Which if Parsons do compare with the miracles of the prophets and Apostles, he blasphemeth, if he beleeue as well as the miracles of the Bible: he addeth no credit to monkish miracles, but most wickedly maketh legends

legends and fables comparable to holy scripture.

fol. 101. he saith, Sixtus 4. did leaue it free for euery one to thinke what he would. viz. in the article of the conception of our Lady in originall sinne. But that this is false, it appeareth, first, in that he did excommunicate all those that spoke against the feast of our Ladies conception. And secondly, soz that he gaue indulgences to such as prayed to her, as borne of *Anna* without originall sinne.

fol. 103. he denieth that Sixtus Quintus compared the execrable murder of the French king Henry the third, to the mysteries of Christ his incarnation and resurrection. But the Cardinals that were in y^e Consistory, when first the newes were brought to Rome, can conuince him of lying and impudencie. Likewise a French Papist, that wrote a discourse against Sixtus Quintus, called *La Fulminante*, will testifie against him. Speaking in an apostrophe to Pope Sixtus, *Tu appelles (saith he) ceste trahison un oeuvre grand de Dieu, un pur exploit de sa providence, & la compares aux plus excellens mysteres de son incarnation, & de sa resurrection. He chargeth him further, That he accounted this murder as a miracle, and honored Iames Clement as a martyr. Dieu, quelle pieté, qu'un suiet, qui tue son Roy, est à Rome un martyr, & son assassinat un miracle! Parsons saemeth also to denie that Henry the third was excommunicate, and will not acknowledge that the same was cause of his death: both which points are testified in the discourse, entitled, *La Fulminante*, which Parsons not seeing, roueth he knoweth not at what. Tu as proclamé (saith he, speaking to Sixtus Quintus) un ban sur la vie, & conuie tous les parricides à sa mort. How then can these words uttered by a papist, inueying against Sixtus Quintus, with any probability be denied?*

fol. 104. he chargeth vs with setting forward the Gospell, which he calleth New, with forcible attempts. But if he shew not where we haue taken armes soz this purpose, these words will testifie against him, that he setteth forth lies, and is a lying companion, whose mouth is full of slander. In France yowze men haue bene forced to take armes

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fo2 defence of their liues against the Popes ministers, but they neuer sought the life o2 hurt of their King, as the rebellious leaguers did, who trecherously murdered their soueraine Lo2d and King.

Fol. 105.2. encount. c. 12. he denieth, that papists hold it sacrilege to dispute of the Popes doings. And fol. 107. That albeit the Pope leade innumerable soules to hell, yet no man may say to him, Sir why do you so? The first lie is confuted by Baldus in l. sacrilegij. Cod. de crimine sacrilegij. where in plain termes he affirmeth, that it is sacrilege to dispute of the Popes power. The second is conuincid by the wo2ds of the chapter, si Papa, dist. 40. where it is said, That although the Pope cary with him innumerable soules to hell, yet no man may reprove him for his faults. The wo2ds are plaine: *Huius culpas istic redarguere præsūmit mortalium nemo.* The same wo2ds also which Parsons denieth, are found in diuers Canonists, and that not vnderstood in beneficiary causes onely, as he would insinuate, but absolutely. *Per omnia potest facere, & dicere quicquid placet* (saith Durand) *ausferendo etiam ius suum cui vult, quia non est, qui ei dicat, cur ita facis?* There also citing his autho2, he saith, *Vicem non puri hominis sed veri Dei gerit in terris.* Likewise dist. 3. de poenit. c. quamuis, where the text saith, *Quis audeat dicere Deo quare & c. parcis?* The Glosse saith, *Vel Deo, vel Papa.* The like sayings are found in Baldus in pralud. fend. Col. 12, & in l. fin. Col. 1. in extr. cod. sent. rescind. lason consil. 145. c. 2. v. 2. Emil. Mar. Nanoleff. and cap. ad Apostolatus de concess. prebend. extr. Ioann. 22. Gloss. in verbo continetur.

Fol. 106. he saith, That many of vs and other our friends do make princes so absolute in temporal and spiritual affaires, as they may not be iudged by any mortall man. And to this purpose he citeth Bellay. But first, Bellay is none of our friends. And next, he cannot shew any of vs that teacheth this doctrine. Let him name the parties, o2 else we wil name him, and all will take him fo2 a cogging companion. fo2 neither do we make Kings aboue generall Councils, no2 exempt them from all censures: although not to that effect,

as

as the Romanists teach.

Fol. 113. 2. encount. c. 14. he affirmeth boldly and blindly that the grievances of the German nation, was a complaint of princes called protestants, and that it was endited by *Luther*, and exhibited against the Popes pardons at a Councell at Noremburg. But therein he lappeth by diuers foule lies. First, the matter of the Popes pardons was but one matter of many, and therefore not the sole subiect of their complaints, as Parsons pretendeth. Secondly, if they had not bene Papists, they would neuer haue fled to the Pope for reformation, nor giue him such reuerent termes as they do. Thirdly, it was neuer heard of till now, that Luther was the enditer of these grievances exhibited to the Popes legat anno 1522. Finally, this meeting at Noremburg an. 1522. was no Councell, but a diet, wherein the princes desired reformation rather of abuses, then the dissolution of the Popes authoritie.

He denieth also, that any pardon is sold for murder of children, fornication, adultery, incest, and such abominations. But let him looke once moze vpon the penitentiary taxe printed at Paris, wherein the price of the pardon for euery one of these offences is set downe. If he find not these matters in the penitentiaries taxe, let him looke the sees for the Popes bulls, for euery of these points in the Popes Chancery. He shal also find in my treatise against Bellarmine, prooue for the sale of pardons. Let him therefore either search moze diligently, or lie lesse confidently, or heare himself taxed patiently.

Fol. 116. 2. c. 15. count.

Fol. 117. 2. encount. c. 15. he affirmeth, that *James Clement* conferred with no man liuing before he killed the French king *Henry* the third, and that he had no absolution before he committed the fact. Two lies most desperately auouched: whereof the second concerning his absolution, is confuted by the confession of *Iaques Bourgoin* his confessor executed for absolving him, and by the common practise of Iesuites that absolue such as go about such murders, as is proued in the fact of *Walpoole* that absolved *Squire*, that promised

to empoysen Quene Elizabeth; and of Holt that did the like to Yorke and Williams, that undertooke to murder her, and by diuers like facts of others. The second is refuted by the memoizals of the league, by the authoz of the Iebusites Catechisme, and by Iohn de Serres in his Inuentorie. In the memoizals of the league, we find that the yong friar was induced by the Iesuites perswasions. *Nesurent ils complices (saith the authoz of the Iebusites Catechisme, page 203.) d'auec le Iacobin de l'assassinat du feu roy?* Were not they (saith he, speaking of the Iebusites) complices to the Dominican friar that murdered the late King? He saith also, that the murder was suborned by the Iebusites and leaguers, and that he was drawne to it by promises of paradise, and that he was asloyled for it, and almost sainted befoze hand. Iohn de Serres in his Inuentorie sayth, That *Iames Clement* communicated his resolution with Doctour *Bourgoin* prior of his conuent, to *Commolet* and other Iebusites, and the heads of the league, to the principall of the sixteene, and fortie of *Paris*, and that all encouraged him to this happie aduenture, promising him rewards in earth, and in paradise, if he should be martyred in the execution of his purpose, a place aboue the Apostles. *Ainsi resolu (sayth Iohn de Serres) il communique son affaire au docteur Bourgoin prieur de son conuent, au pere Commolet, & autres Iesuites, aux chefs de la ligue, aux principaux de seize & de quarante de Paris. Tous l'encouragent a cest heroux dessein. On luy promet abbayes, eueschez, & s'il auient, qu'il soit martyrise, rien moyns qu'une place en paradis au dessus des Apostres.* May we not then rightly conclude, that Parsons is a notozious and most impudent lyar, and that the Iebusites are King-killers and notozious traitors? No question. And I doubt not but they shall be so reckened of all posteritie, notwithstanding the barking of such dogges against such reports.

I do therefore maruell, as *Athanasius* sayth of the Arrians, That without abomination and horroure of lying, they could vtter such lies, seeing the deuill is father of lyes, and lyars are strangers

strangers to him that calleth himselfe truth. *Miror eos sine vlla abominatione & horrore mendacij ita falsa, &c. potuisse dicere, cum mendacia patrem diabolum habeant, yq. qui mentiuntur, alieni sint ab eo qui dicit, ego sum veritas.* And well may I conclude, That if all lyes ought to be farre removed from religion, and those positions which for religion are taught and learned, (as Saint Augustine sayth) *lib. de Mendacio ad Consensum. cap. 10.* That then it is not religion, that Parsons doeth maintaine with so many lyes, nor can his lies stand with the grounds of religion. Finally, I say to the deceiued Papists, as Constantine sayd to heretikes of his time: *Cognoscite quibus mendacij vestra doctrine inanis teneatur.* Behold by what lyes the vanitie of your doctrine is maintained. And if they beleue not me, let them hearken to Parsons himselfe, that in his answer to my Epistle affirmeth, That he that lyeth is not to be trusted in any thing he saith, or writeth.

Eusebius vita
Constant. lib.
3. cap. 62.

CHAP. X.

*An answer to Parsons his immodest rayling and
behaviour throughout his whole
Warne-word.*

HARD it will be for me to recount all the scurrilous and rayling termes which Robert Parsons of his cholerick liberality bestoweth vpon Sir Francis Hastings and my selfe. It appeareth, he is of the race of those wicked men, of which the Prophet, Psal. 14. speaketh, *Quorum os maledictione & amaritudine plenum est*, Whose mouth is full of cursing and bitterness. And well may I apply to him, that which Hierome sayd to Ruffin: *Tanta confingis, quanta non diceret de latrone homicida, de scorto meretrix, scurra de Mimo.* You deuise so many villanies, as a cutthroate would not vtter against a robber, or a comon whore against a harlot, or a scurrilous

Apolog. ad-
uers. Ruffi.
nam.

Scoganlike mate, against a Vize. Which I doe the lesse wonder at, because I vnderstand, he is descended of a scolding whoze, and was begotten by a filthie Donke, and hath ben of late among cutthrotes and robbers, that came against his countrey. But if I do not touch all, yet will I giue you a taste of some, that by a few you may vnderstand the selowes disgustful humour in many. In the front of his booke, for feare of loosing time, he draweth out his *Copiam verborū scurrilium*, and without further aduisement calleth me Insolent and vanting Minister. Termes well fitting a bastardly scurrilous and scuruy frier, and euill applied to a minister of Gods word, whose state is as honourable, as the vocation of a Iehusite is odious, antichristian and damnable. As for the termes of insolency and vanting, they rather belong to him, that insolently hath taken vpon him to conuey the crowne of England vnto the Infanta, in his booke of Titles, which like a falsary he hath put vpon an ideot masse-priest called Dolman, and hath also vanted to the Pope, that he will subdue England to the Popes erroneous religion.

Againe, fol. 1. he termeth my Epistle vaine and arrogant. And yet neuer did I vainely and arrogantly desire a Cardinals hat, as Parsons hath done, nor doth my Epistle containe a supplication for some preferment, as did certaine letters procured by Parsons. What a vaine man then is Parsons thus vatnely to talke of vanitie and arrogancy.

In his Epistle to the reader, he saith, Sir Francis is known to be one of the Puritan crew: and, as if he were a blind harper, he is stil harping vpon this string of Puritanisme. But I must tell him that, which he will be much grieved to heare: that the contention about ceremonies and gouernement of the church rayled by some moze zealous then wise, and set forward by the enemies of the Church, is by the Kings great wisdom now ended. As for the terme Puritan, it will farre better agree with the pharisaicall Papists, then with any of our communion. For they hold that all men, if they will, are able to performe the whole law,
and

and that the precepts of God are easie. Of which it followeth necessarily, that a man may be without sinne. For he that transgresseth not the law, is without sinne. But to hold that, is Pelagianisme and true Puritanisme. *Verum ne est.* sayth Hierome in the person of one Atticus, to one that defended Pelagianisme, *quod à te scriptum audio, posse hominem sine peccato esse, si velit, & facilia esse Dei precepta?* Is it true, that I heare you haue written, that a man may be without sinne, if he will, and that Gods commandements are easie? And in the beginning of his third booke against Pelagius, he sheweth, that it is Pelagianisme to affirme, That after baptism, Christians haue no sinne, and if they are without sinne, that they are iust, and when they are once iust, if they worke carefully, that they may perseuere in iustice, and eschew all sinne. In my last challenge also, I haue shewed by diuers other authorities and arguments, that the Papists are flat Pelagians, & true Puritans. Hoping that Robert Parsons will hereafter the rather forbear to talke of puritans, himselfe being an impure puritan, and Iebusites being nothing else, but right puritan Papists.

Lib 1. aduers.
Pelag.

In the same place he sayth, My volume is more intemperate and malignant, then that of Sir Francis: rayling fastest, as his fashion is, vpon him, that is next his hand. But what if my booke be moze temperate, then his Wardword? Will he yet still call it Intemperate, calling his Wardword temperate? This therefore by indifferent men is to be iudged, and not by such an intemperat malignant mate. Againe, seeing I dispute against the malignant rable of Antichrist, & against Parsons and such like malicious rakers, that seeke to bring their countrey into bondage vnder the Pope and Spaniard, he hath no reason to talke of malignitie, being himselfe especially a malignant traytour.

In the answer to my Epistle, he calleth me contentious minister, and afterward, formall noddie. But if it be lawfull for him to strue against his countrey, and against religion, he must giue me leaue to contend for my countrey against traytors, and for truth against falsehood. We ought all to

Rom. 15. &
1. Cor. 3 & 4.

contend to please God, as the Apostle did, 2. Cor. 5. and not to please Antichrist. Furthermore, seeing the Apostle Paul disdained not to be called a Minister of Christ Iesus: this squib Frier, that is of the number of locusts spoken of Apocal. 9. would not scozne the title, but that he would declare himselfe to be a slave of Antichrist. As for the title of formall Noddy, I doubt not but to remoue it from my selfe to him. His materiall and grosse foolery is so palpable, that if Cardinals had bene chosen of sozmall poddies, he could not haue missed the Cardinals hat with an appendix of a corcombe and a bell.

In the same place, possessed with a pang of rayling he calleth me Terentian Thraso, and Philistian Goliath. And because these words did not answer his swelling conceit, he addeth Behemoth, and Leuiathan, and saith, I challenge like a giant. But all his bombasted words will not make me swell so big, as Loadlike Parsons with his barrelbelly, who albeit, he hath sometimes playd Thraso & called himselfe, Captaine Cowbucke, yet is indeed nothing, but a colw baby, and the whoze of Babylons Ballio.

Afterward, he sayth, That vnder a vizard, I play the Vize: as if Wizes in England plaid with vizards. But in Italy euery Mountbanke and Zanni playeth with a vizard. This therefore may better fit Parsons, who since he came into Italy, hath neuer ceased to play the Wize, now taking the vizard of Howlet, now of Philopater, and lastly, of N. D. alias a noble Dizard, deseruing to be called Poddie and Zanni. He wanteth nothing but his bores of dzygs and serpents, to be a perfect mountebanke, standing now in the state of perfection of dizardry.

Speaking of my stile, he calleth it, a vaine stile of scolding and scurrility: belike, to preuent me, that I should not obiect scolding and scurrilitie to him, that hath the same both by the fatherside and motherside, and imployeth it most vaine-ly for the defence of the whoze of Babylon his second whoze mother.

In his obseruations vpon Sir Francis his Epistle fol. 6. he

he toucheth him with termes of bloody Sycophancie. But he doth himselfe and others wrong, to giue his owne ornaments to those that little deserue them. For who so will looke into the libels set out by this bastardy barking curie, he cannot chuse but giue him the garland of Sycophancie befoze all his fellowes. And certes no man knoweth his plots for inuasion, for conueying the crowne of England to strangers, and other stratagemes, but he will rather take him to be the sonne of a bloody butcher, then of a blacksmith.

He rayleth also against M. Crane, M. Siphthorpe, and M. VVilkenfon, calling them doctors and Rabbins of the puritanicall presbytery: and byting like a mad-dog, or at least barking against all honest men, that come in his walke. But compare them with his rakehell Iebusites, and Romish priests, nay with the consistoriall Cardinals, and we shall see, that he that alloweth the comfort and combination of Cardinals, hath no reason to speake against those vertuous and learned men. Neither are the names and conditions of Romish priests such, as that this euill fauored companion may despise the names of these men in respect of the other, that deserue no fauour either for their titles or qualities.

Fol. 11. b. in his obseruations vpon my pzeface, he saith, It is spiced with poyson and venome. But all honest men are to like it the better, being misliked of Parsons and his viperous consorts,, who as they poyson mens soules with false doctrine, so do they by poyson and practise seeke to murder all, that are opposite to their wicked purposes, spicing the cup, so as Cardinal Allen, the bishop of Cassana, Sixtus Quintus, Throkimorton, & diuers others neuer throue after they had tasted it. Parsons also hath so spiced his bookes with calumniations, that he may well be master of the diuels spicery.

Obiected by
the secular
priests.

Fol. 12. Doth not our Minister, saith he, shew himselfe more then Bizarro. that is, as he expoundeth it, light and fantastical headed. And yet the heauy and beetleheaded block

sheweth no sufficient reason of his speech. Will it then please him to take this word, and to bestow it vpon the head of the Romish Church, who claiming to be Peters successor, and being most vnlike to Peter, seemeth to be, if not Beatissimo, yet Bizarrissimo padre, and to want both wit and bzaîne. The 13. lease is all farsed with reproches, but hath no moze tast then his Italian porredge made of colewozts. Let him therefore take them himselfe, and bestow them at his pleasure, being a hungry mastif curre, a cunning companion, and a cosiner of such as trust him; a notorious firebrand, that hath long sought to set his owne country in cōbustion; a lycophant, ready to defract basely from honest men, by woꝝds and libels, and a shop, oꝝ rather to speake of his putatiue fathers occupation, a soꝛge of trechery and knauery. Foꝛ this he voluntarily giueth to vs, but we giue it him vpon credit and warrant of his owne consoꝛts. And to requite him foꝛ his courtesie, let him take from vs the choise of the best titles that are to be found in the hang-mans budget.

Fol. 14. He shall haue a K (sayth he) for the first letter of his title: which is a fauour moze then I desire. Notwithstanding, because he is so liberall, I wold be loth to be vnthankfull: let him therfoze take both *ſ* K. and the rest of the woꝝd, and an addition of p.p. in honoꝛ of the Pope, and so all will make a pild po.k.

Fol. 17. Let vs (sayth he) learne the subtil shifing of this shuffling Minister. And yet himselfe presently falsifieth the law *Cunctos populos. Cod. de sum. Trin. & fid. Cash.* leaving out that foꝛme of faith which the Emperoꝛs commend in their law. It appeareth therefore, that Parsons and his consoꝛts be a packe of cards, that neither shuffled noꝛ vnshuffled are woꝛth any thing, but to make sulserous matches to light candles to the diuell.

Fol. 2. he talketh of my companions, and calleth them A rude rabble of pyratieall companions: railing at men of honour and seruice, that haue both by sea and land serued their countrey against all foꝛeine enemies, set on by a packe of renegate

renegade traitors, and which shall alwayes be able to withstand the practises of all bawdry Popes, and Cardinals, and all their adherents.

Fol. 26. he termeth me pedling merchant: but without all reason. For I haue with all my force withstood the Masse priests, who like pedlars come from the Pope with a packe of hallowed graines, beades, *Agnus dei*, pictures and such trash, being so, they cannot sell their Masses, and make trafficke of mens soules, as they were wont. But percase he despiseth all pettie pedlars, himselfe like a mount-banke offering to sell the crowne of England.

Fol. 39. But ho sir swashbuckler, sayth he, forgetting his swashing when he plaid captaine Cowbucke, and when an. 1588. he was swashing and swaggering among the Spaniards, that he meant to bying to cut his own countymens throates.

Fol. 41. he railleth like a lunatike friar, and fol. 58. and in other places calleth me Oedipus, himselfe playing Dauid, and like a daw cackling at euery one that commeth in his way.

Fol. 97. b. where I say, that the Church of England professeth the doctrine of Christ Iesus, according to the rule that was established by common consent; and that they that digresse from this rule are not to be accounted of our societie. Marke (sayth Parsons) the giddy head of this gagling goose. But what aileth this frantike felow thus to raile? For sooth because he imagineth that I ioyne them of France, Germany and Suizzerland, which he in his drunken fits calleth Lutherans, Zuinglians and Calvinists, with vs in vnitie of faith, and as he beleueth, cut them off presently againe. But the congerheaded Roddey deceiueth himselfe, if he thinke I cut them off. For in matters of faith, I doubt not but to shew that we al agree as touching the substance. And that is proued in the harmonie of our confessions.

Fol. 115. What atheisme doth this martiall Minister, and this diuels Deane bring in? sayth Parsons. And why? Because I deny that the Churches of France or Germany differ from

vs in matters of substance. Yet shall this be insisted alwayes against this diuels agent. Neither doth it therefore follow, that we haue no lawfull ministry, as this swaggering friar newly doopt out of the hangmans budget supposeth, and as this wicked atheist and swoyne slaue to Satan inferreth.

Fol. 116. Oh (saith he) that *Luther* were aliue again to canuas this arrogant barking bastardly whelp of his. But if he with him aliue once, the Pope and the rest if he were aliue, wold with him often dead, both aliue and dead being a deeadfull enemy to the tyrannie of Antichrist, the false doctrine of friars, and a scourge to all those hungrie cures that are now barking against him, and casting forth al manner of villanie against the truth. As for me, I speake of *Luthers* opinion, as some grossely vnderstand it, and not as it may be vnderstood, his words being sauozably construed. Parsons therefore for this cause had no reason to raile and scold in his mothers language. But if he would haue railed, yet it sitteth not well for bastards, and barking hel-hounds, and proud peacocks, to object either bastardy, or barking, or arrogancy to others.

Fol. 116. he sayth, a Minister and a minstrel, a preacher and a pirate, a Bishop and a bitesheepe, a Deane and a diuell are all one. To answer him, I say they are as like as a Pope and a puppet, a friar and a frying pan, a companie of Cardinals and a packe of coate cards, a Hallepziest and a mustardpot. O noble Parsons, y only minstrel that maketh vs this mirth! And as the Quodlibetist sayth, not only a pirate and a bitesheepe, but a diuell incarnate, begot by some Cardinall diuell.

Encounter 2.c.6. he calleth me whirleheaded Minister, and saith my reasons are circular. But the errour was in the whirling head of this quadragular or rather soure elbowed sot. For I do not remit men from Christ to the Scriptures, nor from Scriptures to interpreters, nor backe againe as he supposeth, turning like a dizard in a moziue dance: but say that the doctrine of Christ concerning saluation is apparant in

in Scriptures, and there I would haue all to rest. Albeit for vnderstanding scriptures, we are to vse all ordinary means of studie, tongues, conference of places, interpreters, prayer, and the rest.

Fol. 104. he chargeth me with malepart saucinesse, and calleth me prating Minister, and that onely because I am bold to reprove the Pope and his consortes for their murdering and empoysoning of Princes, for their disloyaltie and rebellion against Magistrates, and for troubling the Christian world for the maintenance of their pompe and superstition. But if they wil not cease to do leudly, they must not thinke much to heare their leudnesse disciphed. The world crieth shame against their empoisonments, assassinous murders, rebellions, trecheries and villanies, and if we should not, the stones would proclaim their wickednesse. Let this hackster therefore hold his prattling, and forbear his saucy censures, or else in my next he shall heare of more of their trecheries.

Fol. 116. 2. enc. c. 14. he talketh idly of filthy and licentious life, of pyracie, of buying & selling of benefices, of ruffians and rauinous companions, and I know not what, railing like a scolding queane, and running vpon vs like a mad dog with open mouth. Further, it appeareth he hath sold himselfe as a slaue to Antichrist, for the defence of al his abominations. But seeing he was determined to giue his tongue the reins to all scurrilitie; common reason me thinkes might teach him two things: first, not to raile without all shew of reason and prouise: and next, not to obiect to innocent men such crimes, as himselfe and his consortes are guiltie of. If he will not learne of others, yet shall he find that I obiect neither treason, nor libelling, nor theuery, nor lechery, nor consinage, nor villany, nor knauery to him, but I proue y same either by his owne trecherous writings, or by the actes of Bailiol colledge, or by the testimonie of the secular priests his consortes, or other good euidence and presumption. I do also obiect his owne proper faults. But he like a wild scolding whoze, talketh he knoweth not what, obiecing other

mens faults to vs, without pꝛofe oꝛ pꝛobabilitie. *¶* Say, whē I haue by testimonies conuincēd y^e kōmish pꝛelates of notorious filthines & symony: yet doth the sot talk of the same against vs, answering like an eccho, oꝛ rather like a cuckoe.

¶ fol. 119. 2. encō. c. 15. he runneth with open mouth vpon M. Fox, a man most pious, vertuous, and honest, taying him foꝛ malicious and wilfull false dealing, and railing vpon him with full mouth. But as Parsons wanteth much of his honesty and vertue, so he commeth far behind him in vertue. His quarels are vaine, & such as rather touch the woꝝkman that made the stamper, then him. But Parsons shall neuer wipe away his owne faults with railing vpon others. And thus we see how many railing woꝝds, and how illtauredly hanging together, & how vnfitly against vs he hath uttered. *Verba maledicentia* (as saith Epiphanius *heres.* 71. of Photinus) *neuiqua consistere valentia enomui.* These are the engins of heretiks, that is of your masters (*¶* miserable papists) that being couinced of perfidioufnes, they turne themselues to railing. *Ista machine hereticorū, id est magistrorum tuorum sunt* (saith Hierom to Ruffin apol. 2) *ut conuicti de perfidia ad maledicta se cōferant.* We say therfoze to papists, as Hierome said to some in his time, *epist.* 78. *Quid maledictorum pannos hinc inde consuitis, & eorum carpitis vitam, quorum fidei resistere non valetis?* Why do you of all sides frame whole webs of malicious and railing words, & carp at their liues, whose Christian doctrine you cannot resist? Do you think to pꝛeuaile with woꝝds, when your woꝝks are so leud, your doctrine so false & woꝝthles? As foꝛ vs, we account our selues happy, because men will reuile vs, and persecute vs, & say all maner of euil against vs for Christ his sake, most falsly. Foꝛ Christ hath assured vs of his blessing, albeit mē do curse vs. *Apud Christianos non qui patitur sed qui facit contumeliā miser est*, saith Hierom, *epist.* 77. *ad Marcum.* Among Chriltians he is wretched, not that suffreth reproch, but that speaketh reprochfully against others. Finally we say to Parsons, *Quid gloriaris in malitia, qui potens es in iniquitate? Totā die cogitauit iniustitiam lingua sua. Sicut nouacula acuta fecisti dolū.* Why doest thou boast in thy malice, that art able to do mischief? All the day long his
tongue

tongue hath run vpon mischief. As a sharp raz or he hath dealt deceitfully.

CHAP. XI.

*Parsons his vaine clamors and idle ob-
jections reiected.*

This chapter might very well haue taken by most of Parsons his idle declamation. For as Hierome sayth, *Epist. 53.*
Quicquid amens loquitur, vociferatio & clamor appellandus est.
That is, Whatsoeuer a mad and brainsicke buzzard talketh, it is to be termed bauling and crying. But we wil only put here his notozious outcries and railing clamors.

Where Sir Francis Hastings hauing promised to answer all the Wardworders cauillations, leaueth him to his hanging ward: Lo (saith Parsons) threatens that go before arguments. And then he saith, that no fencers, nor swashbucklers, nor cutters of Queene-hiue, or other kilcows, could euer follow the fray vpon Catholikes more sharply then he and Topcliffe. But what needed all this crie vpon so small occasion? Can he not abide to heare of the hanging ward, himself taking the name of a fencing warder? Againe, why should he talke of threatens, when Sir Francis doeth rather prophesie what Parsons wil come to by his treasons, then threaten to follow him for them? Finally, why doth he runne vpon M. Topcliffe with a rabble of railing words, the man being not once mentioned in this place, and being moze graue and honest then the chiefe inquisitor of Rome for al his scarlet robes? This belike is his round answering, distinguished (as he saith, fol. 6.) from rayling. But if his round answering be no better, he shall declare himselfe to be a scale backster with his ale-pot termes, and neither good disputer, nor wittie iester, in disputing, intitling traitors Catholikes and Partyes, which is denied. And in iesting like a hollow rockes eccho, retoyting his aduersaries words, & vomiting out nothing else but filthy slaunders, and outwoyning termes of king Henry the eight his dayes.

Fol. 8. he crieth out of two apparant abuses, calumniation, and flattery. And why? Forsooth because Parsons is accused to reioyce that her Paicsties yeares grow on so fast, and because Sir Francis doth pray for the prolongation of her daies to the holding out still of the Popes authoritie. As if it were flattery to pray for her Paicsties long life, and not lawfull so to do. Or else, as if all the world knew not that Parsons by publishing Sanders *de schismate*, and diuers libels hath sought her disgrace, and both by warres and treasons to the vttermost of his power procured her destruction. But (saith Parsons) it may be presumed that the Essexian assault would haue abbreviated this still. Where I pray you note, that besides the slaunder of this noble Earle, he confesseth, that if that action had taken effect, the Popes authoritie would not haue bene still holden out. By which it may appeare, that by the trechery of some hollow hearted Papists, this noble Earle was brought to destruction.

Fol. 9. most impudently he affirmeth, that nothing is answered to his discourse of Emoluments of tolleracion of popish religion, and of the hurts that haue come of alteration of religion. As if popish religion being proued false, idolatrous and disastrous to all kingdomes, all his discourse did not fall to the ground. But this is the fashion of such combatants, to crie victorie when they are beaten out of the field. Likewise he crieth out manifest vntruths, because Sir Francis saith, he was first called into the field by Parsons. But as wel may the thiefe say, that the peaceable traoueller that giueth warning to all to beware of theues, prouoked the thiefe to set vpon him. The Spaniards were ready to come for England. Sir Francis giueth the alarme. Out commeth captain Cowbucke like a cutthrote, and setteth vpon him in his Wardword. As it not he then that beginneth this bzaul? And doth not he in fauour of publike enemies make himselfe ready to cut our thzotes?

Fol. 11. he saith, my Preface tendeth wholly to bloodshed. But this grieuous accusation required some more proufe then he bringeth. Notwithstanding let vs heare what he alleageth.

leageth. His first perswasion (saith he) is by extolling exceedingly her Maiesties extraordinary clemencie. As if the praising of a Princes clemencie were a perswasion to crueltie. As as if Parsons commending Pope Clements clemencie, perswaded him to rigour. Who euer heard such a witlesse speake? Another reason he imagineth me to haue drauene from the meanings of papists. But like an vnskilful archer, he neither hitteth my reason nor intentiō. He is therfore to learne, that my purpose was to arme her Maiesty against Parsons and his consoyts treasons: and rather to secure the State, then to vse violence to any, but such as by all means oppugned the State, and sought by trechery to vndermine the State.

Where I shew that heretikes, idolaters & traitors are to be punished, & therfore factious papists: he saith, thus to reason at randō, is much like to boies argumēt in sophistry. And yet he with all his logick shal neuer answer this argument, considering that I haue proued Robert Parsons and his consozts to be heretikes, idolaters, and traitors. *May W. R.* in his clære Confutation confesseth so much, not answering any of my arguments. But (saith he) shew me one example from the beginning of Christendom, that euer man or woman in any age was punished as an heretike, by the Christian common wealth, for sticking to the religion of the Pope of Rome. *As if I had not shewed,* that Angelikes, Carpocratians, Marcionists, Manicheys, Prince-killing circumcellions, and Assassins, Pelagians, Collyridians, crosse-worshippers, and diuers others holding the same points which now the Pope pofsesseth, haue bene condemned and punished for heretikes.

Fol. 14.

Ibidem.

**In my Chal-
lenge,**

Fol. 15. he crieth out folly and impudency, in pꝛouing that idolaters and heretikes are by lawes to be repressed. But he dissembleth cunningly whatsoeuer is otherwise brought by me, to pꝛoue Wapists to be idolaters and heretikes. He passeth by also two Gꝛaue Sentences, taken out of Euripides and Aeschines: foꝛ to him Gꝛaue is of hard digestion. Finally, whatsoeuer is said of the Wapists foꝛ railing against

the Duéne in the booke *De schismate Anglicano*, set out vnder Sanders his name, and in other libels, Parsons doeth wholly omit, and yet he maketh a shew as if he would answer all, wything his face like an old ape swallowing pilles.

In the same place he noteth, as he sayth, a contradiction betwixt Sir Francis and me. But the contradiction was in his vnderstanding, and not betwéen vs. For neither would I, nor he haue simple Papists punished with death: which is the opinion of S. Augustine concerning simple heretikes. For doth Sir Francis denie, but that factious, dogmatizing, and obstinate heretiks ought to be put to death: which both S. Augustine and I my selfe affirme.

Fol. 16. b. he giueth out, that the woꝝds of Paul (Rom. 16. where he would haue such marked diligently as caused diuision and offences, contrary to the doctrine which the Romanes had receiued) make directly against vs, and not against the Papists. But then he must shew, that we haue forsaken the doctrine preached to the Romanes, and they not. He must, I say, shew that S. Paul taught, that Clement the eight is the spouse and rock of the Church, that there are seuen sacraments, that Christs body is corporally vnder the accidents of bread and wine, and in as many places as is the sacrament, that the accidents of bread and wine subsist without their substance, that a Christian may liue without sinne, that *latria* is due to the crosse, that we are to pray to saints after the fashion of the Romish church, and such like points of popish doctrine. Or else he shall make a direct lie, where he saith these woꝝds make directly against vs.

Fol. 17. Having rehearsed the law *Cunctos populos. Cod. de summa. Trin. & fid. Cath.* he crieth out, and willet vs to tell him, whether the same touch not vs. But if we tell him true, it will make little for his comfort. For we neither refuse to communicate with the Church of Rome, nor the Church of Alexandria, that was in Damasus his time. For do we digresse from the faith mentioned in that law, which Parsons like a fallacy cut out, seeing it made not for his purpose.

But

But seeing true Christians do not communicate with the Church and Bishop of Alexandria that now is, why should Christians communicate with the Pope and his sect, seeing they haue embraced a number of nouelties and heresies, and publish^d them in the Conuenticle of Trent, which were vnknowne to Damasus, and to the Church of Rome long after his time?

Fol. 20. he complaineth of iniuries offered by the Watchword, as a famous libell, as well to great forreine princes and nations, as to honourable, worshipfull, and honest subiects: whereas whosoener readeth the booke, shal find that Sir Francis speaketh onely against forreine enemies, and notozious traitors. If then Parsons put his comforts among them, it is maruell they spit not in the rascals face and desse him. Again, if Sir Francis be reprehended for writing against forreine enemies, and domesticall traitors: what doth Parsons deserue, that hath set out Sanders *de schismate*, Allens wicked Exhortation to the Nobility and people of England and Ireland, and diuers other libels to the disgrace of his liege soveraigne and nation, and hath taken vpon him the defence of publike enemies and traitors?

Fol. 24. he would make vs beleue, that the Knight flyeth the true combat, & that he runneth behind the cloth of Estate. But in the first he sheweth himselfe a false accuser; in the second, a vaine bangler. For the controuersie arising about Sir Francis his discourse, what was required at his hands, but the defence thereof, and the answer to Parsons his vaine cauillations? Again, seeing his purpose was to rehearse the principal blessings that God hath bestowed vpon this land through her Maiesties gouernement, how could he satisfie mens expectations, vnlesse he touched matters of state, as well as religion? If then Robert Parsons seuer the inconueniences ensuing from the change of religion, from the rare good parts both in nature and gouernement of her Maiesty, as himselfe confesseth fol. 25. then doeth he like a cowardly fellow runne out of the lists, and flie the combat, and not we. For we haue proued, and alwayes offer to proue, that both

Robert Parsons & his trecherous consortes haue most shamefully railed against her Maiesties person and gouernment, as may appeare most euidently in diuers slanderous libels published by them, and namely by Cardinall Allens letters to the Nobility and people of England and Ireland, made, printed and published by the helpe of Parsons, by Andreas Philopater, and Didimus Veridicus his libels forged by the blacke smith of hel Parsons and Creswel, by Sanders his book *De schismate*, translated into Spanish by the procurement of Parsons, and diuers others. If then Parsons renounce these libels, and now fall to praise her Maiesties person and gouernement: then he confesseth his owne most traitterous behauiour, and yeeldeth the bucklers to his aduersaries.

Fol. 2. he triumpheth as if Sir Francis had yeelded in the matter of controuersy concerning the blessings of this land, where he confesseth, that the life of religion, Queene, & countrey is at the stake. He sayth also, that the example of *Iosias* includeth an euill abodement towards her Maiesties person. But vnlesse his arguments were better, he sheweth himself a vaine man to mount so high vpon so smal aduantage, and to enter into his triumphant chariot. For albeit Parsons, and other such assassins and empoysoners, haue our country and religion vpon one stake, and haue diuersly attempted to destroy her Maiestie, and to betray their country to the Pope and Spaniard: yet are they still losers. For God doth still protect this countrey from all violence and treason, as a harbour of his Church, and doth not cease still to continue his fauour towards this land. Again, albeit anno 1588. the Spaniards came against England, thinking to murder our Queene, as the Egyptians did *Iosias*; yet hath she ended her dayes in happinesse, and left her subjects in peace. Let the Spaniards therefore beware, that they come not to fight against vs any moze vnder the Popes banner, thinking to speed, as did the Egyptians against *Iosias* vnder Pharo Nechao, least they be turned home like wandring Gypsies, and sent backe to the Pope to complaine of their false

false prophet Parsons, who hath often told them that they shall undoubtedly conquer England.

Where I say, he doth not once go about to proue flattery against sir Francis, he cryeth out and sayth, Reade the first Fol. 34. page of the Wardword. He sayth also, That it was the but of his discourse. But this sheweth that he was a bungling archer, that shooting wide mist the but. For who so list to reade the place by him noted, shall indeed find that he applied nothing to sir Francis, but passed by in a generall cloud of words concerning flattery. He crieth out also of impudency, but vnlesse he bring arguments to proue that hurt hath ensued by alteration of popish religion, to others, then to the merchants of Babylon, who howle like dogges seeing their gaine lost, he shall get moze by crying greene sauce, then by crying out of impudency, himselfe being a patterne of impudency and foolery, and a baine crier of the Popes commodities.

Fol. 35. he findeth fault, that I alleage no one word out of *Harpsefeld, Sanders, Rishon, Ribadineira, and Bozius*. But he would therefore haue yielded me thanks, if he had not bin a thanklesse wretch. For the moze that is rehearsed out of these lying libellers, the moze hatred would haue redounded to the Papists. He sheweth himself also a baine cauiller, to aske a testimonie of slaunderous dealing against the Queene, when the subiect of their accusation is slander, and when Parsons himself was an actor in the publication of diuers of those libels.

Where I say, the Popes adherents in England neuer ceased vntill they had brought her Maiesties most innocent mother to her end, which the King much repented afterward, and shew the rage of that boucherly Pope Paul the 3. and the bastard Clement the 7. against the Quenes mother and her mariage: he crieth out of temerity and indiscretion, and sayth, I bring in odious matters, accusing both king Henry the eight, and all the State. But the temeritie was in those wicked Popes, that dissolued lawful mariage, and prosecuted men that belonged not to their charge, and not in him

Guicciardini
histor.

that repproueth their vsurpation and lawlesse tyrannie. Again, I accuse none, but excuse Quene Anne, that was condemned vpon false informations & witnesses. But (saith he) whether matters passed so long agoe with publike authoritie may be called now in question, &c. by such a pettie companion as this is, let all the world iudge. As if Parsons himself like a pettie saucy scurvy companion, did not cal in question the act of parliament an. 28. Henr. 8. c. 7. as much as concerneth the mariage of the Lady Katherin pzince Arthurs wife, and her issue, which he cōtrary to that statute demeth lawfull. I may say therefore to him, that his owne mouth and tongue condemneth him. As for my selfe, I do onely cleare the innocent, and lay the fault on Winchester, and other wicked priests of the synagogue of Satan, who for hatred to the religion which they professed, layd this plot for the destruction of that innocent Quene: which is also partly innuuated in the act of the 28. of Henry the 8. where they are pardoned, that solicited and vrged the dissolution of Quene Annes mariage.

Fol. 37. b. he exclaimeth against coufenages & knaueries: and all because in the margent he found Augustin Steuch. Contr. donat. Constant. alleaged, whereas by the fault of the Compositour these words in *Vallam de*: slipped out. Which aduantages, if he take; then must he also answer, why fol. 130. b. for Augustin Steuchus Eugubinus, he alleageth S. Augustine Stechus Eugobinus. Again, this cogging knaue must shew, why he alleageth a cogging Epistle set out vnder the name of Nicholas, and that sottish donation, that is published vnder the name of Constantine, being notoriously a counterfeited and forged thing, as I haue proued by diuers arguments in my answer to the cauillations of a base masse-priest, called E. O. He will also needs haue these words, *Andis summum pontificem à Constantino Deum appellatum habitum pro Deo*, to be spoken by Constantine, and not by Augustine Steuchus in his booke *Contr. Vallam de donat. Constant.* But the words following *hoc viz. factum est*, which no doubt are Steuchus his words, prouing Constantines

Constantines donation, and not the words of Constantine or Nicholas, do plainly testifie against him. If then these be his words, and be annexed to the former without division, then both must be his.

Fol. 65. he cryeth out, Marke the fraudulent manner of these men alleaging fathers. And yet Hierome in Prol. 2. in comment, in Galat. and Augustine in Psal. 99. do well proue, that the people praying, did in time past and ought to vnderstand the language of their publike prayers: which is the thing against which he cryeth. Where I argue thus, that the Pope and his agents haue bene the stirrers of all the warres and troubles, that of late haue happened in Europe for the most part, and therefore not we, that haue alwayes desired peace: he cryeth out fol. 88. That the deuill hath taught me to make this malicious consequence. But the deuill, as I suppose, oweth him a shame to denie it, and he sheweth himselfe a dolt to giue me occasion so often to touch his owne and his consozts deuillish practises. The consequent is most true, and necessary. For that which is done by these bloodthirstie wolues, is not to be imputed to vs, whose onely labour is to resist their malice. May it appeare that Pius Quintus was cause of the wars of France, and the low countreyes, and that he stirred sedition both in England and Ireland. The diabolicall Iebusites also were the instruments to stirre the rebellious leaguers in France, and haue alwayes done their best to trouble Suethland, England, and Ireland. The angels of Satan possessing the heads of Iebusites and masse-priests, wrought the massacres of France, and troubles of Flanders. Anno 1588. the Spaniard and Pope sent a flecte against England, and not we against Spaine. Finally, all stories almost testifie and declare, that the consistory of the Pope, and his agents heads are the forges to frame mischief and trouble.

Fol. 90. and 91. he cryeth out of lyes and impudencies. But for my part, I say, Shame take him that lyeth. For first it is notozious, that in the Romish Church, although the aduersary would deny it, there is, and hath bene great

variety in their liturges, as the missals and formularies of Toledo, Seuil, Sarum, Paris, Rome, Yorke and Millan do shew. Neither hath Parsons any thing to answer, but that in the substance of the sacrifice they agree. As if that were all, or the most part of the Romish service: or as if I had not shewed that this is most false, in my bookes *De Missa*. Secondly, it is true that the Conuenticle of Trent hath abolished diuers old missals and formularies, as the bull prefixed befoze them shew. Thirdly, it is true that Iustine and Dionysie describe the forme that Christians vsed in their Liturgies, as Iustines second Apologie, and Dionysie his bookes of Ecclesiasticall hierarchie testifie. Fourthly, the instruction of the Armenians was no act of the Conuenticle of Florence, but of some odde Masse-priest that vsed that conuenticles name. It is no lie therefore, notwithstanding this instructiō that the Conuenticle of Florence did not by any canon establish seven sacraments. Fifthly, the Conuenticle of Lateran vnder Innocentius the third, doth mention penance, but giueth the name of sacrament, as I sayd most truly, to Baptisme and the Eucharist. Finally it is most true, that the popish sacrifice of the Masse was not knowne of the auncient fathers: and I haue proued it in my third booke *De Missa* against Bellarmine. Which if Robert Parsons confute, I shall be content that the Pope bestow on him a Cardinals hat. But if he be not able to answer, and yet will needs cry out famous falshood, I will bestow on him a pointed cap with a bell, and a capons feather, to let all the world know, that at that house dwelleth a sot. Ignacius, Irenæus, & other fathers that he doth mention, speake not of the body and blood really offered in the Masse, but of an oblation made in commemoration of that sacrifice. Our writers, albeit they mislike the fathers in some things, yet no where do they yield, that they speake of the popish sacrifice of the Masse, offered after the damnable fashion of the synagogue of Satan.

fol. 107. he calleth for two reall differences betweene papists in the points of faith. And therefore I count my selfe bound

bound to shew him not two onely, but many moze. It may please him therefore to reade what I haue sayd befoze, and to answer to euery point particularly: and then I hope he will cease his harsh and currish bawling. He must also shew, that his consozts differ not in matters of moment, or in any thing, if he will defend their vnion.

Fol. 111. he crieth out, and in his dogges voyce sayth, If this woodcocke, or any of his crew can shew any one noueltie, as an article of faith in our religion, &c. And againe, If O. E. or his mates can shew any one heresie, taken for an heresie by the generall Church. What then? sozsoth he saith, He will yeeld in the rest. Which I would pray him to remember. For if I do not make him in this poynt a foote length of nose like a Curlew, let the Pope, if it be his pleasure, make him king of the Canaries. Nay I haue already shewed diuers both nouelties and heresies to be contained in Popish religion, and no Popish woodcocke yet hath thrust out his beake to answer, shewing themselves by their wits to be woodcockes, and by their silence Codfish. Onely one woodcocke of Rome vnder the maske of W. R. *alias* Walphoole, or wicked Richard Ausheth forth with his long bill. But his answer is such as confirmeth my challenge very much: the man being not able to answer any one argument. Parsons also toucheth the heresie of Collyridians, which among many other, I objected to him, and answereth, that Papists differ from Collyridians manifestly. But it is not inough to shew a difference, vnlesse he also shew, that his consozts hold no one point condemned as heresie in the Collyridians. But that the congerhead cannot do. For like to the Collyridians they pray to the Virgin Mary, and offer in her honour. This answer therefore sheweth him to be of the lignage of woodcockes. But of these matters we shall talke elsewhere.

In his 2. encounter c. 2. he cryeth out, o sagging, o cousinage: and all because Sir Francis reporteth, that the blood of a Ducke was worshipped, as the blood of Hales, and that D. Bassinet confessed his ignozance, and that the archbishop

of Aix called the Pope God on earth, and spoke foolishly. But what if all this were true? May not we then with more reason say, D coppers, D cosiners, D Scogans, D cods-heads! But that appeareth plainly. For the imposture about the duckes blood was openly detected, and the rest is reported in the acts of Bassinets examination. Neither is it unlikely, that vnlearned pzelates should speake vnlearnedly, or that schole-dotozs should be ignozant in scriptures, seeing all their diuinity is groundes vpon Thomas his fardle of questions and answers. But, saith Parsons, how could a duckes blood be discerned from others blood after so many yeares? As if it were not detected also by the confession of the false pziessts, that from time to time they renewed that blood, as they do other false reliques in many places. Where therefore Parsons sheweth himselfe to haue a shallow capacitie: and the Papists are declared to be miserably seduced by cogging and couensing pziessts, and caried away most simply and idiotlike to the worship of idoles and false reliques.

Fol. 43. b. of his second encounter he cryeth out, Who shall be iudge? Meanning to condemn the highest authoritie in iudgement, concerning matters of controuersie about the interpretation of scriptures, to the Pope. But that is a shamelesse and most absurd course, to place a beetleheaded, ignozant and impious Pope aboue al learned holy fathers, and Councils. Beside that, the Popes sentence is alwayes vncertaine. For what can one Pope do, that his successor cannot vndo? Tertullian he sheweth, that scriptures are to be interpreted by scriptures. *Si quid pars diuersa turbat*, &c. That is, If the contrary part do trouble vs in any thing by pretence of figures or ænigmatical speeches, those places that are more manifest ought to pzenaile, & the certaine to prescribe against vncertaine.

Lib. de refur-
rectione car-
nis.

Enconter. 2. c. 8. where he should answer my obiection out of Hosius, he cryeth out of deceitfull, fraudulent, and shamefull shifts, and notorious cousinages. But the matter being examined, I doubt not, but to lay the shame vpon his
doltish

boldish ignorance. In my reply I alleage two places out of Hosius his confessiō, the first, where he sayth, That ignorance is not only worthy pardon, but reward also: the second where he sayth, That to know nothing is to know all things. These places I say, as he useth the matter, are Hosius his owne, and not Hilaries, or Tertullians. For Hilary lib. 8. de Trinit. where he produceth the like words, speaketh of the ignorance of the meaning of these words, *Ego & pater unum sumus*. And Tertull. lib. de prescript. aduers. heret. where he sayth, That to know nothing, is to know all things; speaketh of curious knowledge beyond the rule of faith. But Hosius imagineth, that these words do proue, That it is sufficient to beleue, as the Catholike church did; which neither of them euer thought. To this purpose also, lib. 3. de author. sacr. scriptura: Hosius abuseth a place out of S. Augustine contr. epist. fundam. c. 4. thinking, because he sayth, That simplicity in beleueing, and not quicknesse of vnderstanding doth secure vs, that who so beleaueth the Catholike Church, is safe, albeit he vnderstand nothing else. But this is no part of S. Augustines meaning, but Hosius his owne leud collection, and Parsons his idiotisme and patchery, that could not discerne it.

Fol. 60. 2. encontr. he sayth, The Knight talketh as fondly, as if he had talked of the breeding of yong geese. And why? Forsooth because he sayth, The Papiests breed vp their children in blindness and ignorance. And is not this manifest, when they debarre them from reading or hearing scriptures read publikely in vulgar tongues, and forbid them to argue of Christian religion? *Inhibemus* (sayth Alexander the 4. c. *Quicūq;* de heret. in 6. *ne cuiquam laica persona liceat publicè, vel priuatim de fide Catholica disputare. Qui vero contrā fecerit, excommunicationis laqueo innodetur.* Nauarrus in Enchirid. in 1. precep. c. 11. sayth, It is mortall sinne for a lay man knowing this law, to dispute of religion. And Charles the first as Neteranus reporteth, expressely forbid it.

Hist. Belg.

Fol. 62. he complaineth of abusing a place of Chrysostome homil. 13. in 2. Corinth. and sayth, We vse legierde-

maine in euery thing. But if both his translation, and that alleaged by Sir Francis, be compared with Chrysostomes wordes in Greeke, which begin thus; τὰς γὰρ ἡν ἀποστολὴν ὄντες, &c. the same will easily discharge vs of legier demaine, and charge Parsons with doltish ignozance, and idle and vaine cauilling, because the wordes were not to his humour, nor translation.

Fol. 118. 2. enconfr. ch. 15. where we say that king Iohn was poysoned by a Donke of Swinestead Abbey and that the Donke was befoze hand absolued of his Abbot: he cryeth out, that this example is more grosse and absurd then the former, viz. of king Henry the 3. of France. But in the former example we haue shewed, that there is no other grossenesse, or absurditie, but that such a wicked sect as the Jebusites, should be permitted to liue on the face of the earth, vnder the pꝛotectiō of Christian kings, seeing they seeke to murder all of them, that are excommunicate by the Pope. The histoꝝy which we repoꝛt of king Iohn is neither absurd, considering the hatred of the swinish rable of polshoꝛne pꝛiests, nor vntrue. Caxtons Chronicle sayth, he dyed of poyson giuen him by a Donke. Polychronicon lib. 7. c. 33. and Polydore virgil deny not, but that this was a common speech. Those that mention not poyson, say that he dyed of a surfeit. Now who knoweth not, that surfeits and poyson haue often the same symptomes and effects? The absolution giuen him is pꝛoued by the common pꝛactise in those cases. As for the allegations made to the contrary, they are like Robert Parsons, that is, absurd and ridiculous. Polydore (saith Parsons) affirmeth, that he dyed of heauinesse of heart. Radulphus Niger, that he dyed of surfeting. Roger Houeden, that he dyed of a bloody fluxe. But all this doeth rather increase the suspicion of poyson, then othertwise. Iohn Stow is a worse authoꝛ, and fauouring as much of Popery, as of his pꝛessing pꝛon and Maylery. What then if he should endeouour to cleare an old suspicion, that maketh against Papists? Much lesse then should Parsons stand by on his testimony, if he name nei-
ther

ther Donke noz poyson. Donkes and Papists ordinarily suppress all things, that tend to the disgrace of their kingdom: and moze credit is to be giuen to one or two wittnesses affirming a truth against their will, then to twenty lying Donkes or Friers, or pelting Popish wryters, that wryte for affection, rather then for truth.

Wherefore, albeit he crye loud, as the Iewes did against Christ Iesus, and stand much vpon his stout arguments and obiections, as Sophisters vse to do; yet nothing is moze vaine, then his clamours and outcries, noz moze feeble then his obiections. *Nazianzen epist. 31.* Sheweth vs, That often times it falleth out, that those that are wronged, are also accused. *Idem iniura afficiuntur, & accusantur*, saith he. And experience sheweth vs, that then Robert Parsons cryeth loudest, when his cause is weakest. As for his disputes and obiections they are moze easily ouerthrowne, then brought into forme. *Multò difficilius est nosse, quam vincere*, sayth Hierome of Iouinians discourses. The same we may see of Parsons his patcheries. For moze hard it was to bring them to a forme, then to refute them.

Iohn. 19.

CHAP. XII.

*Parsons his poore shifts, and fond and ridiculous
answers examined*

Sometimes, silence maketh fooles seeme wise. So sayth *Proverb. 17.* The wise man. *Stultus si tacuerit, sapiens reputabitur.* But Frier Parsons could neither speake wisely, noz yet modestly keepe silence. *Cum loqui nesciat, tacere non potest.* In my Epistle to his Goodship I obiect: First, that he published certaine chartels against his friends in Oxford. Next, that he was the authour of an infamous libell against the Earle of Leicester. Thirdly, that he made a libell entituled, A Confutation of pretended feares. Fourthly, that he holp Cardinall Allen to make that rayling discourse, which he directed to the Nobilitie and people of England and Ireland. Lastly, I say, he

Fol. 2. b.
VVarneword

made foure other books of like quality. Now obserue, I pray you, what the wizard answereth to all this. For the first foure, sayth he, I neuer heard any man of notice and iudgement ascribe them to him before, and if I be not deceiued, other particular authors are knowne to haue written them. We dare not deny them, being knowne to be his, least his owne friends should cry shame vpon him; nor dare he confesse them, because such infamous writings haue no grace among honest men. What doth he then? Forsooth he answereth that which euery man may take as he list. Afterward he maketh a face, as though he would deny the other foure bookes to be his. But in the end passeth by them in silence.

Where I do signifie, that the letters N. D. do stand for Ro. Parsons, and that he was the author of the Wardword: he answereth nothing, but in sad silence passeth by, onely reporting my obiections, and saying nothing vnto them. But where I am mistaken, he vseth not to conceale my error. Answering then no better, was he not a beetlehead blocke, thinke you, to request his reader not to beleue me in any thing? For why should not others beleue me, as well as himselfe, that dare not contradict that which I say? Such answerers with vs are hissed out of scholes.

Fol. 12. b.

Where I say, that Thomas Harding obtained a bull from the Pope anno 1569. to exercise Episcopall iurisdiction in England, to dispense with irregularities, and to receiue all that would be reconciled to the Pope: he answereth, That it was neuer heard of before, that D. Harding after his departure out of England to Louayne, in the beginning of her Maiesties reigne, came home to liue in England againe, or to exercise Episcopall iurisdiction therein. As if he might not obtaine a bull from the Pope, without coming into England, and putting the same in execution. Or as if he might not come into England, vntlesse his comming were euery where noysed abroad. Or as if he might not come hither, vntlesse he came to liue here againe. He answereth further, That there were bishops here in England, and that euery ordinary

ordinary priest hath power to reconcile men to the Pope, and to dispence with irregularities. But he knoweth the bishops in England were deposed, and committed to prison, so that the Pope might wel send some others ouer with Episcopal iurisdiction, notwithstanding any thing they could do. Furthermoze if he were not ignozant of the cannon law, he might know, that neither priests, no; bishops can without speciall faculty dispense with irregularities, and reconcile such as the Pope condemneth for heretikes, as the canonists teach him. 11. q. 3. *si quis damnatus. & extr. de sent. ex. cum illorum.* And *speculator lib. 1. §. de legato.* and diuers other places, where they write of cases reserued. But what a ridiculous fellow is this to deny, that Harding had a bull, for the purposes aboue witten, when the same is extant vnder the Popes hand and seale, and folloiweth in these woꝝds?

Noueritis quod anno, die, mense & pontificatu infrascriptis, in generali congregatione &c. pro parte reuerendorum Th. Harding, & N. S. & T. P. Anglorum fuit porrectum memoriale & supplicatio, qua lecta fuerunt, &c. Annis abhinc tribus, &c. Concessit Th. H. &c. Episcopalem potestatem, in foro conscientie absoluen- di eos qui ad ecclesie gremium reuertentur. Huic potestati, quia multi non credunt, petimus ut in scriptum aliquod authenticum redigatur. Ac etiam ulterius monente nos temporis necessitate, humiliter petimus, ut eisdem concedatur in causa irregularitatis dispensandi potestas, exceptis ex homicidio voluntario provenientes, seu deductis in forum contentiosum. Quibus audiis & intellectis prelibatus sanctissimus dominus noster decreuit, quod prænominati absolueri possint in foro conscientie Anglos tantum, prout petitur, etiam ab irregularitate incurta ratione hæsis, & ab ea dependente, emergente, & annexa, dummodo absoluen- di abstineant per triennium a ministerio altaris. In quorum fidem & testimonium &c. anno 1567. die Iouis 14. Augusti, &c. Afterwards the pota- ries subscription and forme of absolution is set downe. Where was then Robert Parsons his honesty to shift off things so notozious?

In my Preface to the reader, I say, that obstinate recu-

sants are for the most part reconciled to the Pope, and adhere to forreine enemies: and yet notwithstanding doe enjoy their lands and goods. And gladly would Ro. Parsons answer somewhat. But neither can he deny, that they are reconciled (for then the masse-priests would not communicate with them) nor that they adhere to forreine enemies (for then in vaine should the Adelantado presume of their helpe in his proclamation penned as it seemeth by English traytors) nor can he deny, they enjoy lands and goods. For that is notozious. What then doth he? Forsooth he talketh idly of the enjoying of my benefices, and of the testimonie of certaine masse-priests. Of the which two, the first is nothing to the purpose. The second is leudly reieted without colour, seeing every mans confession is strong against himselfe, and these mens confessions being in record, are not lightly to be refused. In the same place I say, that Parsons defendeth publike enemies and traytors, and seeketh the disgrace of the country and nation. To all which he answereth nothing, but by telling a tale of prosecuting Papists, which he termeth Catholikes. As if such may play the traytors, and ioyne with publike enemies openly and lawfully.

The Papists being charged for mainteining the words of Hosliensis and Panormitane, that say, That the Pope is able to do almost all things, which Christ can do, except sinne: he thinketh to shift off the matter by speaking with Panormitan, That the Pope can do all things with the keye of discretion, that erreth not. But this is nothing els, but to presume, that the Pope hath discretion, and the keyes of the Church; and that in the determination of matters of faith he cannot erre: whereas all the world saith, that the Pope cometh into the Church not with keyes, but with pickelockes, and prou barres: and that he doth not so much vse the keyes, as swords and clubs; and that also without discretion or reason, killing all that speake against his triple crowne.

Where I say, that such English as are reconciled to the Pope, haue renounced their obedience to the Quene: he telleth vs of the subiects of the king of Spaine, France, Poland,

land, and of the Emperour, that have not renounced their obedience to their Princes. But his Shift is most ridiculous. For the Pope was enemy to the Quene of England, and not to them. But if at any time the Pope happen to excommunicate any of these Princes; then is it cleare, that such subjects as follow the Pope, cannot by any meanes adhere to their lawfull Princes. Unlesse Parsons can shew, how a man can please two contrary masters, and can himselfe serue both God and the deuill.

Fol. 28. and 29. he runneth out into a large exposition of these words of Hostienſis and Panormitan: *Quod Papa potest quasi omnia facere quae Christus, excepto peccato*: but all to no purpose. For he should shew, that these fellows do not flatter the Pope, and not tell vs a tale of their fooleries, which as they are exorbitant, so are they vnpleasant.

In the same place he sayth, it is no more absurditie to say, That the Pope can do almost all that Christ can, except sinne: then if a man should say, That the Viceroy of Naples can do all that the king of Spaine can do in that kingdom, except being free from treason. But first the words of Hostienſis and Panormitan, imposing that Christ can sinne, are blasphemous; albeit they meant, that except auoyding sinne, the Pope can do all, that Christ can do. Secondly, it is a simple Shift to make the king of Spaine like to Christ, and the Viceroy of Naples like the Pope, or else to compare these two speeches together. Finally, it is absurd to say, that the Viceroy can do all things that the king of Spaine can. For he can neither moue warre, alienate the territozy, nor do infinit other matters else. Beside that, there is greater difference betwixt Christ Iesus, that is God and man, then betwene man and man. Were therefore Parsons talking of the Viceroy of Naples playeth the Wize, and sheweth that he hath the Neapolitan scabbies in his bzaine.

Fol. 30. the canonists being charged for calling the Pope their Lord & God. He answereth, That he cannot find it. As if it were not to be found, because his nodyship cannot find it.

Or else, as if a Cardinals hat were not to be found in Rome, because Parsons could not find it. Let him therefore looke the glosse *in c. inter nonnullos. extr. Ioan 22. de verb. signif.* And it may be, with the help of his spectacles and a draught of græke wine, he may find it. Oh, may his brother say, that he could as easily find a Cardinals hat.

Of five places alleaged by Sir Francis for proue of the flattery of Popish parasites, he toucheth onely two, being not able to iustifie either of them to be void of flattery. Thæ places he passeth ouer in silence; which it may please him to answer in his next. One sayth, That no lesse honor is due to the Pope then to Angels. Another, That the Emperours maiestie is as much inferior to the Pope, as a creature to God. The third, That the Pope is *ens secunde intentionis*, compounded of God and man. If then he meane to answer; let him shew, how these speeches are void either of flattery or blasphemie, if he purpose to shew himselfe void of dizardry.

Fol. 37.

Where I bring examples, and instances of notozious flattery out of canonists, he sayth, They are the same for the most part which Sir Francis brought before, and are before answered: matters most false, and pœzely shifted off. For neither are they the same, nor hath he answered any thing vnto them. Pay of five that Sir Francis brought, he answereth onely two, and them very leudly, lowely and vn-sufficiently; and of a dozen brought by me toucheth scarce two. Would not he then be turned backe with a dozen stripes, to turne ouer these dozen places? And would he not be discarded for a knauish answerer, that saith nothing to that, which I say of our deliuerance by the Quene from the captiuitie of the Pope, as the Israelites were deliuered from the captiuitie of Iabin, and the Cananites by Deborah?

That which I say of the flattery of Giffard and Parsons concerning their flattering of the king of Spaine, he shippeth ouer with a few woꝝds concerning the largenesse of the Indias. But what maketh that for the Kings greatnesse, vn-
lesse

lesse he held that countrey with moze assurance and better title? Concerning the flattery of Stapleton, Bellarmine and others, which I obiekt in the 10. page of my Reply, he saith nothing. No ape could better skip ouer the chaine, then Parsons skippeth ouer all our obiections.

For maintenance of the rebellious attempts of the leaguers in France, and other popish disloyalties against Princes, he telleth vs, 2. encon. c. 13. that when the Apostles preached against the Iewish magistrates commandement, it seemed to the Iewes disloyaltie, but was not. But this is a most poze shift. For the Papists haue not onely preached against the Princes commandement, but also haue murdered them, and prosecuted them with armes: which the Apostles neuer did, or thought lawfull. Was not this Iebusite therfore a false Apostle, to pretend the Apostles examples for maintenance of rebels and traitors?

Fol. 104. he shifteh off this argument, The Pope is to be obeyed as Christ, therefore if he commaund blasphemies: by saying, that it followeth not, and that this folly is no lesse ridiculous, then if one should say, The Neapolitans professe obedience vnto their Viceroy, as to the King of *Spaine*, ergo he is to be obeyed if he commaund treasons against the King. But his answer is so learned and wise, that Parsons for the same doth deserue to be Wizeroy, or rather a Wize in the kingdom of foles. For first no man will affirme, that the Viceroy of Naples cannot erre. But that is denied in Christs Viceroy the Pope. The case therfore is vnlike. Furthermoze, Papists will obey the Pope, if he commaund heresie or blasphemy, because they take his iudgement to be infallible, albeit the Neapolitans will not follow their Viceroy in his rebellions. Likewise doeth he absurdly shift off the obiection concerning the absolute obedience required of Christians by Boniface the 8. He sayth also, that it standeth with Gods providence to preserue the Church from error. As if the Pope were the Church, and not rather Antichrist, and the enemy of Christ and his Church: or as if the church could not stand if the Pope were dead, and Parsons hanged by him to beare

him company, and to leade him through purgatory, being not able to walke of himselfe, being troubled with the gout.

Fol. 113. 2. encont. c. 14. he saith, That *Parry* in his letter to *Gregory* the thirteenth, discovered no intentio at all of any particular enterprise he had in hand: and thereby would shift off our obiection concerning the intelligence the Pope had of his purpose to kill the Quene. But his shift is very simple. For albeit he said nothing, yet the letters of credit included fro some great man, to who he imparted the secret, disclosed all. Now it is euident by *Cardinall Comoes* letter, that the Pope receiued *Parries* letter together with the letters of credit included. *La santità di N.S.* (sayth *Cardinall Como*) *ha vedute le lettere di V.S. con la fede inclusa.* By this then it appeareth, that the Pope granting a plenary indulgence to a murderer, that went to kill an innocent Quene, was also a most execrable murderer, and no Shepheard: a limb of *Satan* that was a murderer from the begining, and not the head of the Church: a wolfe, and no *Ch:istian Bishop*. Yea but (saith *Parsons*) this indulgence tooke effect, if *Parry* were contrite and confessed of his finnes. As if these wicked murderers did not account it an act meritorious to kill a Prince excommunicated by the Pope. So it appeareth, that in this respect rather he obtained this indulgence. Nay if *Ch. P.* say true, *Robert Parsons* was also acquainted with *Parries* particular treason, so that this will not onely remaine as a perpetuall blot of indulgences, but also of the barbarous treachery both of the Pope and of his bastardly proctor, that set on this cutthrote to murder an innocent Lady.

Doeth it not then plainly appeare, howsoever closely *Parsons* would seeme to cary matters, that he doth confesse moze in shifting and concealing, then he doth deny disputing? *Ita opertus, ac tectus incedis,* (sayth *Hierom* to one, *epist. 6.*) *ut plus consistearis tacendo, quam renuas disputando.* This we may truly say of *Parsons*, that his shifts and answers which he bringeth to couer the wounds of his cause, do make the matter far moze suspicious then befoze. What then are we to think
of

of such a shifting and iugling fellow? Will you heare Parsons giue sentence in his owne cause? If he do, I hope you will say, we do produce no witnesse, that wil deale partially in fauor of our cause. But he in his 2. encon. c. 9. fol. 62. saith, that he which vseth a trick of legierdemain but once, of known and set malice to deceiue, is neuer to be trusted againe. What then remaineth now, but that such a shifting & trecherous companion be rather trusted then trusted, haltered then harbozed, baffulled then beleued?

CHAP. XIII.

Parsons his patcherie in begging things in controuersie discovered.

THe very name of an aduersary, and often mention of controuersies, if nothing else, me thinkes, might haue moued Robert Parsons to looke better to his p^{ro}fes, and to haue presumed lesse of his begging. For albeit he be of the Ignatian sect, and by p^{ro}fession a mendicant friar: yet hath he no reason to beg of his aduersaries, nor to take as granted, things that hang in controuersie. For haue we cause to maintaine of almes such vagarant sturdy roging beggars, as y^e lawes iudge worthy of hanging. It may be he wil stand vpon termes, and sweare like a hackster, that he is no beggar, bestowing many thousands of crownes vpon spies and cutth^{ro}ates. But the truth will appeare by the sequele of his doings.

Testified by
the secular
priests in di-
uers of their
treatises.

Fol. 1. b. he acculeth me of deportment against all kind of Catholike men, though neuer so learned, vertuous, worshipfull or honorable. But he shold haue p^{ro}oued himself & his traitorous consozts, which are y^e men that I do meane, to be both Catholikes, and learned, vertuous, worshipfull and honorable. We of the plainer and simpler sozt could yet neuer learne that it was a thing either honozable or commendable to betray his prince or countrey, or to take part with Italians or Spaniards against his owne nation.

Fol. 7. talking of priests put to death in England, he calleth them and others seruants of Christ, and sayth, they suffered for auncient religion. But we looked for proofes, and not for bare and beggarly affirmations. For the seruants of Christ came neuer to depose Princes from their thrones. Say our Sauio^r Christ saith plainely, that his kingdome is not of this world. But these Massepriests, as appeareth by records, and by their confessions, and the Popes faculties granted to them, came for that purpose. Secondly, we haue proued in our challenge, that their religion, as it differeth from the faith which we professe in England, is neither Catholike nor auncient. Lastly, we haue there also declared them to be culpable of treason, and to haue died for that, & not for their religion, though otherwise very louy and beggarly bellacos, and as beggarly defended by this begging and confining companion.

In the same lease also he affirmeth, that Christ is the Massepriests captaine and master, and that he assureth them on his honour and power, that no one haire of their head shall perish. In the end he doubteth not to call the martyrs. But to proue his matters, he alleageth neither testimony of scripture, nor sentence of fathers. Say where y^e Romish Church teacheth, that no man can be certaine of his saluation without speciall reuelation; yet this disciple of Antichrist affirmeth, that Christ vpon his hono^r hath assured Campian, Ballard, Babington, (and I thinke Lopez too) that they shall not perish. For of these I thinke he speaketh. To shew them to be no martyrs, I haue alleaged diuers reasons. Reason then would, that if he would haue wonne credit, he should haue either answered our reasons, or proued his owne cause by argument.

In his obseruations vpon my Preface, and in diuers places of his booke, he giueth the name of Catholikes to papists. And yet he knoweth that this is a maine controuersie betwixt vs. What punishment then doth he deserue, that wilfully and wilfully wil beg, or rather steale that which belongeth not vnto him?

Fol. 14. most impudently he giueth the title of the Catho-like Christian church, and the vniuersall body of Christs commonwealth vnto papists, that are neither the whole church, nor part of the Church. Vnto vs he giueth the title of Protestants, Puritanes, and Lutherans: which we renounce, p20, fessing onely the faith of Christ Iesus. He doeth also match vs with Arrians, and other sects, which we detest. But these are points in controuersie to be p2oued.

Fol. 17. he sayth, that the Council of Trent was gathered by like authoritie, as that of *Chalcedon* was. A matter vtterly denied by vs, and not any way p2oued by him. Say it is most absurd to compare that reuerend synod assembled and moderated by the Emperors authoritie, and p2occeeding according to scriptures, to a conuenticle of slaues swozne to Antichrist, and assembled by his w2it, and doing all according to his pleasure.

Fol. 20. a. he sayth, It cannot be p2oued that any one Pope impugned his predecessor in matters of faith. As if al our pleading were not that the later Popes do impugne and overthrow the faith of the first bishops of Rome. Themselues also deny not, but that Agatho condemned his predecessor Honorius for a Monothelite. In the same place also affirming, that all the Popes and Bishops of Rome from *Iohn* the first to *Leo* the tenth, held one faith: he sayth, that this demonstration is as cleare, as that three and foure make seuen. But this seuen and seuen yeare he shall neuer p2oue that, which with a light finger he taketh as granted, & is clearely false. For the instruction giuen to the Armenians in the synode of Florence, and the decrees of the Conuenticle of Constance were neuer holden of Popes befoze them. For did former Popes beleue the doctrine of the Conuenticle of Trent.

Fol. 77. b. he taketh as granted, that a hundred haue bene put to death for being priests, and for being ordained to that function beyond the seas, and for defending the faith belonging to that function: and that great numbers are dayly apprehended, arraigned and condemned for standing in their

fathers faith, and resisting nouelties. Both which are notorious vntruths. For neither in the arraignment of priests or others, is any question made of faith: nor is that lousy patched religion that Papists hold ouer and aboue our faith, the faith of the Apostles or fathers: nor are priests executed simply for being priests, but because they come from foreign enemies, and are combined with them: which alwayes hath bene accounted treason.

Fol. 80. he talketh idly of sending money out of England for defence of heresie: for he beggeth of vs that which he shall neuer obtaine, that popery is religion, and true religion heresie, and that we maintaine heresie.

Fol. 104. he sayth, Our Beleefe is different from the rule of faith, receiued before throughout Christendome, and that our religion hath no ecclesiasticall authoritie for her establishment, beside the parliament: matters taken by vpon credite by this bankerout friar, that shall neuer be able to proue the least part of them. For we make no question, but to proue against him that our faith is Apostolicall and Catholike, and the popish faith not, and that it hath bene confirmed not like the lousy superstition of Papists, by lies, dreames, legends, and the Popes decretals, but by the doctrine of the Apostles and Prophets.

What almes then doth this impudent begging friar deserve: forsooth a motley coate with foure elbowes, and a square motly bonet in stead of a cardinals hat. For nothing is more odious nor foolish, then that any vnder faire shewes and good termes should couer euill deeds, *Afferentes Antichristum* (as Cyprian saith) *sub vocabulo Christi*: that is, striving for Antichrist vnder the name of Christ. In schole, Geometricians desire their schollers to grant them certaine plaine propositions, that from them they may proceed to demonstration of further matters. But to take as granted, matters false, and to begge at the hands of aduersaries things plainely denied, is rather a practise of woles then of scholers.

De simplic.
præfat.

CHAP. XIII.

*Parsons his pride, both in praising of himselfe, and
threatning and despising others,
is noted.*

NOr he that praiseth himself, saith the Apostle 2. Cor. 10. but he whom the Lord praiseth, is allowed. How hap-
peneth it then, that Parsons is so busie vpon euery occasion
to praise himselfe? Are his actions so memoizable, and wo-
thy to be praised? Certes no. For nothing can be deuised
more odious, the man employing himselfe wholly either in
trecherous packing against his countrey, or leud libelling
and railing against honest men. Further, he sheweth exor-
dinating contempt in speaking of others. *In ore stulis virga super-
bia*, saith Salomon: In the mouth of a foole is the rod of pride. *Prouerb. 14.*
What then shall we thinke of his leud and presumptuous
speeches? Shall we suppose that any is disgraced by them?
We should then assuredly greatly wrong them. *Falsa sunt,
difflexerunt, somno similes extiterunt impiorum iactationes.* The vants
of wicked men are false, and vanish away being like to sleepe,
as saith Gregory Nazianzene *orat. 2. in Iulianum.* And yet it
shal not be amisse to note this Thrasonical fellowes vaine,
proud, and contemptuous speeches.

In his Epistle to the Reader, he calleth himselfe a Ca-
tholike man, and yet is he nothing but a barking curre. A-
gaine, he saith he wrote a temperate Wardword: preuenting
his neighbours, that should haue praised him: and calling
his bedlem fits temperate words. Afterward praising his
owne doings, he sayth, the Wardword seemed to touch the
matter too quicke. And yet all indifferent readers will con-
fesse, that it is a dull and dead peece of worke, and like the
droppings of a stond of old ale, wherein he sheweth that he
and his consozts are combined with publike enemies: a
matter percase that may touch him and his consozts. But
the same no way can hurt vs.

He vanteth, that he ended the whole answer (to that which was sayd against his Wardword) in few moneths. And yet like a bankerout wziter, he hath onely sent vs, and that after long expectation, a simple pce of an answer vnto two encounters onely, and so euilsauouredly pceded together, that his friends haue need of a packthead wit, to make matters to hang together.

Speaking of vs, he saith, we handle matters of religion confusedly, and with litle order, sinceritie or truth. But Athanasius apol. 1. saith, That the law of God permitteth not an enemy to be either iudge or witnesse. *Lex Dei inimicum neque indicem, neque resem esse vult.* Furthermoze, how can he without blushing, talke of religion, and order, and truth, that hath neither dramme of religion, nor graine of truth, nor bseth any sinceritie or good course in his wziting?

In his answer to my Epistle, he saith, That albeit I challenge like a giant, yet when I come to gripes, I shew my selfe one of the poorest and weakest wormes, that euer lightly hath come to combat in these affaires. And afterward he thzeth, that I shall be soundly beaten. But if he be the giant, and I so weake a creature as he giueth out, why doth he encounter none of my books wzitten against Bellarmine? Why doth he not set forth somewhat in Latin? Why doth he giue his railing libels wzitten in English to be turned into latin by others? As for mine owne doings, I admire them not. I refer the to other indifferēt mens censures. I challenge none but such as Parsons and his paltry mates that haue challenged vs before. But yet before he and I part, I doubt not but he shall haue small cause to triumph for his beating of me. Now he is vpon his owne dunghill, and may crow at his pleasure.

Speaking of Creswel fol. 3. b. he giueth out, that he wil ouermatch me, and crush me. And yet I heare of no great matter come from this crusher of men, and ouermatcher of women rather then men, vnlesse it be the libell of Andreas Philopater turned into Latin, or some such like pamphlet. If he be so heauy as Parsons maketh him, we shal heare of him percase

percase hereafter. In the meane while let this heauy fellow take heede, that he sway not in a halter: and let Parsons of all men beware of him, that he be not crushed himselfe by him, being puffed vp with vanity, and blowne vp like an empty bladder, and rotten with cankers, and easily broken and crushed together.

In his obseruations vpon Sir Francis Hastings his Epistle, fol. 10. b. he vanteth of his heroicall actes and exploits against him, as if his reputation were not onely crased and shaken, but also quite ouerthrowne, and that by his terrible Warneword. Afterward he talketh vainely, as if he had not onely battered and beaten, but also broken and shiuered his credit. But it seemes the man when he vttered these great wordes had swallowed too much Greeke wine, and was in some disemper. His friends do wish, that he had as much skill in the Greeke tongue, as he hath delight in Greeke and Spanish wine, not doubting but he would then speake good Greeke. But now (God wot) his wits are wind-shaken with the fume of wine, and his braine diseased with conceits of his Iaponian kingdome. As for his battering, beating, breaking and shiuering, we do not much feare, seeing his shins are shiuered with rottenness, and his wits broken with idle conceits. Onely let him take heede, that he come not forth with his wooden dagger, least it be beaten about his buzzardlike corcombe.

In the same obseruations, fol. 6. he will not haue any man iudge of his matters, but her Maiesties most honorable Counsell, to whom he remitteth himselfe. But if he come into England, he must haue other iudges: and if he will write, he must submit himselfe to euery readers censure. As for the Lords of the Counsell, they are no fauorable iudges to traytors, that seeke to bring in foraine enemies, nor are they at leysure, to reade such paltry and confused pamphlets.

In the end of his answer to my Epistle he talketh of his exceeding gaine both in merit with God, and credit with all good men: which sheweth, that he wanteth not onely mo-

desky, but common reason. For if he had but had one graine of either, he would not haue talked thus vaineely, being for his treasons, Atheismes, and villanies hatefull to God and man: nay hatefull to his owne consoyts.

Fol. 20. a. he thzeatneth to shake me out of my clouts. But let him leaue of crowing befoze the victozy, if he will not be condemned for a doctour of clouts. For so many holes I find in his Warneword, that all his clouts will not serue to mend them. So not if he should pace them with the skarlet he sent for, as it were, to make himselfe Cardinals robes.

In the same lease, he talketh of beating the sturdy minister backe and side, and thzeatneth to giue him wide blowes. But all these thzeats are nothing, but as if an ideot should beat the wind with his wooden dagger. As yet he hath not tryed my strength. But we haue seene the vttermost that this sturdy bzagging frier can do, and therefore referring all to indifferent iudges, I will, to helpe him forth in his imagined triumph, with him for a crowne of Laurel, a garland of gosse feathers, pointed with hoyseshoe nayles, in token of his noble parentage.

Fol. 26. he vanteth, That he will bring euery thing to methode, and perspicuous order: being the most disorderly wyiter, false packer, darke and cloudy clouter, that euer tooke pen in hand for the defence of the Prince of darkenesse and his darling the Pope.

Fol. 41. he bzaggeth of D. Gifford, and his doughtie deedes, that he will doe: and although there hath bene great quarrels betwixt them, yet is he there content to call him his friend. But neither do we regard their thzeats, nor their combination. For as Lucifer sayth of one, He had not bin so wel beloued of Parsons, ylesse he had bin like to him in wicked qualities: *Neque enim illi amantissimus, nisi quia sit sceleratus.* Both haue sought the life of the Prince by treason, both are combined with foyreine enemies. Yet of the two Parsons is much the worse.

In the 3. chap. of his 2. encounter, he bzaggeth of great numbers of Bishops, Abbots, Doctours, and Prolemen, in the

the connëcticle of Constance. But he forgot to adde the numbers of whores, stolers, barbers, and such baggages, as are reckoned vp and numbred among the ornaments of that assembly, as we may reade in the additions to Vispergenſis.

In the same encounter c. 4. he talketh of his challenges of disputation, refusing altogether to procure vs libertie to dispute in Spaine and France. But if any disputation be perſozmed, I assure my selfe, Parsons will be none of the party, being ignozant of tongues, slow of capacitie, and shallow in all learning. I will therefore say to him, as *Optatus lib. 2. contr. Parmen.* against the Donatists. *Fecit vos superbos impietas vestra, sed accusat vos de cælo prospiciens iustitia.* Your impiety maketh you proud, but iustice from heauen accuſeth you. And so for his pride I giue Parsons a crowne of peockes feathers, and leaue him to be enſtalled hard-ſoole at Tyburne.

CHAP. XV.

*Of the flattering and lying, as well of Parsons,
as other Papists.*

Strange it is, that Parsons and his mates should accuse sothers, either for flattering, or else for lying, whereas we are cleare of these faults, and they most guilty. But what will not impudency attempt, if words may be taken for payment? *Frons meretricis facta est illis.* They haue hardened their foreheads like a whore, and will not blush. Ierem. 3.

Robert Parsons taketh vp Sir Francis, as he sayth, fol. 23. for a false and flattering Prophet, by these words of Iſay 3. My people, they that say thou art blessed, are those that deceiue thee. But first, the Prophet talketh of deceiuing, and not of flattering. Looke then how farre deceit differeth from flattery, so farre shot Parsons wide from the scope of the Prophet. Secondly, the words of the Prophet do rather touch the Sodomiticall priests, and that filthy generation, then vs. For he speaketh in that place of such, as

layd open their sinnes, as did the people of Sodome: *Qui peccatum suum quasi Sodoma predicauerunt.* Which is the case of the Romanists. For albeit the whole world cryeth shame vpon them for their corruptions in doctrine and abominations in liuing; yet with them all Sodomiticall filthinesse is holinesse, and all truth heresie, and many corrupt points of doctrine, religion. Thirdly, it is no flattery for Christians to commend religion, or god subiects to like well of god gouernement. Which being the case of Sir Francis, how is he accused of flattery? Finally, this patch hath for gotten his Thomas Aquinas, who 2. 2. q. 115. art. 1. doth define flatterie to be inmoderat prayse for hope of gaine. Why then doth not the wizard conuince Sir Francis; and shew, that for gaine he hath falsely and inmoderately praysed the Quene, or some others, as he and his consozts vse to commend and extoll the Pope, and such as they like, and take to be of their faction?

Likewise fol. 35. he chaggeth me to be a famous flatterer. But his argument to proue it doth excuse me. For it is no flattery, to report what Ozorius and Bizarus hath sayd of the Quene. Neither did they say moze then is true, or speake for hope of reward. As for my selfe, so farre am I from hope of receiuing of a good fee, (albeit Parsons obiecteth so much vnto me) that I looke for nothing but hatred, losse, and persecution for defence of truth. Parsons himselfe may looke for a Cardinals hat, and Bellarmine and Baronius haue gotten Cardinals hats for lying. But for vs, here be no such rewards proposed. Unless therfore he bring better proofes, and can shew, that we haue praysed the Quene aboue her desert, & that for hope of gaine, his friends wil confesse, that he might haue done better to haue chosen some sitter crownd, then this false accusation of flattery.

But the Papists for hope of gaine and preferment haue both inmoderately and imodelstly set out the prayles of the Pope and his adherentes, as infinite particulars do shew. First some call the Pope their Lord and God, as the glosse vpon the chap. *Cum inter nonnullos.* Extr. Ioan 22. de verb. signific.

nif. credere Dominum Deum nostrum Papā conditorem diſta decretalis (ſayth the glosſe) & *iſtius*, non potuiſſe ſtatuerē, prout ſtatuit, hereticum conſeretur.

Pope Nicholas c. ſais. diſt. 96. ſayth, That the Emperour Conſtantine called the Pope God. Auguſtine Steuchus, in *Valam de donat. Conſt. lib. 2. c. 67.* likewiſe alloweth well the name of God giuen to the Pope. *Andis ſummum pontificem* (ſayth he) à *Conſtantino Deum appellatum, habuim pro Deo:* that is, Thou mayſt heare the Pope called of Conſtantine God, accompted a God.

Baldus in l. fin. Cod. ſent. reſcind. and Decius in c. 1. de conſtitut. and Card. Pariſ. Conſ. 5. nu. 75. ſay, The Pope is a God in earth. That is alſo the ſaying of Felin, in c. ego N. in 1. col. in text. ibi canonicè. de iure iurand. Others teach, That the Pope is Gods Vicegerent in earth, c. 1. 2. & 3. de tranſl. epiſc. de re indicat. c. ad apoſtolica. & Clem. 1. & ibi Card.

Papa (ſayth the Gloſſe) in proem. Clem. id eſt, admirabilis, & dicitur à Papē, quod eſt interſectio admirantis, & verè admirabilis. So it appeareth he deriueth the Popes title of wonderment.

Others call the Pope Chriſts Vicar, as if Chriſt had left him to rule the Church in his ſtead. Bonauenture in *breuiloquio* calleth the Pope the onely ſpouſe of the Church, and Chriſts vicar generall.

Panormitan in c. licet. and c. venerabilem de electione, (ſayth) That Chriſt and the Pope haue but one conſiſtory, and that the Pope can do, as it were, whatſoeuer Chriſt can do, except ſinne. Likewiſe holdeth, Hoſtienſis c. quanto. de tranſlat. epiſcop. Papa & Chriſtus (ſay they) faciunt vnum conſiſtorium, ita quod, excepto peccato, poteſt Papa quaſi omnia facere, qua poteſt Deus. Nay Panormitan in the chap. venerabilem, without qualification ſayth, *Quod poſſit facere quicquid Deus poteſt.* And he alleageth this for a reaſon: *aliàs Chriſtus non fuit diligens pater familiās, ſi non diſmiſſet in terra aliquem loco ſui.*

Gomeſius writing vpon the rules of the Popes Chancery, ſayth, That the Pope is a certaine diuine power, and ſheweth himſelfe, as a viſible God. *Papa eſt quoddam numen,*

& quasi visibilem quendam Deum praeseferens.

Stapleton in his dedicatory Epistle to Gregory the thirteenth, before his Doctrinal principles, doeth adoze him and call him *Supremum numen in terris*: that is, His soueraigne God vpon the earth. Hoping percase that his supreme God would looke downe vpon a terrestriall base creature, and bestow vpon him some great preferment.

In præf. in lib.
de Pon. Rom.

Bellarmino doth bestow Christs titles vpon the Pope, calling him the corner stone of the church, and a stone most precious and approued. In his second booke *De Pontif. Rom.* he titlenth him the foundation, the head and spouse of the church.

Cæsar Baronius his huge volumes containe most huge and many flatteries of the Popes of Rome, the man contrary to all law of story setting forth their praises, and concealing their errors and faults. It would require a great volume to comprehend all, and where so many examples are contained, I should diminish his fault if I should set downe but few.

Simon Begnius a great doer in the conuenticle of Lateran directing his speech to Leo the tenth: *Ecce* (sayth he) *venit Leo de tribu Iudah.* And againe, *Te Leo heatissime saluatorem expectauimus.* He calleth Pope Leo a lion of the tribe of Iuda, and his sauour.

Certaine rimes in the Glosse vpon the proeme of the Clementines, call him the wonderment of the world. *Papa stupor mundi.* And againe say, that he is neither God nor man, but as it were, neuter betwene both. *Nec Deus es, nec homo, quasi neuter es inter vitrumque.*

Innocentius the third, in *cap. solita. de maiorit. & obed.* sayth, the Pope as farre excelleth the Emperour, as the Sunne excelleth the Moone. That is, as the Glosse doeth there calculate seuentie seauen times. He compareth also the Pope to the soule, and the Emperour to the bodie.

Tantum sacerdos præstat regi, quantum homo præstat bestia. Quantum Deus præstat sacerdoti, tantum sacerdos præstat regi. Qui regem anteposit

antepomit sacerdoti, is antepomit creaturam creatori, sayth Stanislaus Orichouius in Chimæra. That is, A priest doth so much excell a king, as a man doth excell a beast. As much as God is better then a priest, so much is a priest better then a king. He that preferreth a king before a priest, doth preferre a creature before his creator.

Ioannes de Turrecremata calleth the Pope, King of kings, and Lord of lords. And Herueus will haue him to be a king. In sum. de eccl. lib. 2. c. 16

The glosse and Canonists in c. ad apostolica de sent. & re iudicat. in 6. hold, That the Pope hath power to depose princes, and Emperours, **and this is now a comon conclusion of the Iebusites.**

Clement the first, in the chapter Romani Clement. de inre iurando, doeth determine, That the Emperour sweareth fealty to the Pope.

Boniface the eight, affirmeth, That it is a matter of saluation for all men to subiect themselues to the Pope. *c. vnam sanct. ext. de maior. & obed. The Canonists teach,* That the Pope is not tyed to law. *in c. proposuit. de concess. prebende.*

Baldus in c. 1. in ult. col. de confess. affirmeth, That the Pope by reason of his authoritie is doctour of both the lawes. **And commonly his flatterers affirme,** That he hath al lawes within the chest of his brest.

Ioannes Andreas and Panormitan in cap. per venerabilem. Quis filij sint legu. say, that the Pope hath power to dispense in mariages within the degrees prohibited by Gods law.

Petrus Ancharanus Conf. 373. saith, That the Pope hath power to licence the nephew to mary his vnclcs wife.

Panormitan in c. fin. de diuort. writeth, that the Pope for a speciall great cause may dispence against the new Testament.

Papa potest permittere vsuras populis & Indais, & eas toleraret, that is, The Pope hath power to permit and tolerate vsury to Iewes and other people, **as sayth Alexander de Imola in Consil. 1. part. 2. and Card. in Clem. 1. S. fin. 27. quest. de vsuris.**

And experience sheweth, that he permitteth vsury to the Jewes of Rome: and Paul the fourth, and Pius the fourth, set vp publike bankes of vsury called falsely *monti di pietà*. The Popes they are also made to beleue, that they may permit publike stewes in Rome; and of that permission they make no small reuenue.

Likewise it is the custome of papists to flatter Princes, hoping thereby to allure them to defend their sect. Some they call most Christian, some Catholike, some great Dukes. Baronius in his Epistle dedicatory befoze his thirde tome of Annales, calleth King Philip the second of Spaine, *regum maximum*, the greatest of kings, and *Christianorum regum maximum decus & ornamentum*. The glory and ornament of Christian Kings. He sayth also, that greater things may be spoken of him, then Xenophon wrote of Cyrus, and seemeth to compare him, or preferre him befoze Constantine. Likewise doeth he grossely flatter the French king in his Preface befoze his ninth tome of Annales.

Thomas Stapleton hath giuen immoderate prayes to Thomas Becker, and Thomas More, perhaps for name sake rather then for vertue.

Sanders, Rishton and Bozius, albeit they professe to write histories, yet do they intend nothing moze then to aduance their owne fauourers, and to disgrace their aduersaries.

This is also a great part of the argument of their lying legends, to set out the prayes of Ponkes, Friars and such like superstitious Papists.

Likewise without cause doth he accuse vs for lying. M. Foxe vnderstanding his error concerning the execution of Marbecke, did correct the same. Yet when he said Marbecke was burned at Windsoz, he lied not, speaking that which was to him reported, and like to be true, considering that the partie was condemned.

Neither doeth M. Foxe set downe Wickleffe or others in the Calendar, to the intent to make them martyrs (for that passed

passed his reach) but to declare the time of their death or sufferings.

Parsons doth further threaten, to shew out of M. Foxe, and others of our writers, infinite doctrinall lies. But he threatneth alwayes moze then he can perfozme. In his second encounter, ch. 2. where he giueth out these bzags, himselfe lyeth notoziously. For most false it is, that either the rebels in king *Richard* the second his dayes, or else the friars, whom *Thomas Walsingham* called lyars, were *Wickleffes* schollers: albeit this shamelesse frier affirmeth both. For Ball a *Passepriest* was a principall ring-leader of the rebels: and the friers were murtherers, sodomites and traitors, as the rebels said of them. Let vs (sayd the rebels) destroy these murtherers, and burne these sodomites, and hang vp these traitors of the King and Realme. And this they sayd of the friars. But *Wickleffe* alwayes detested and spoke both against such abominations, and such rebellions.

It is a common tricke also of *Papists*, to proue their doctrine with lies & fables. To proue transubstantiation, they make a crucifixe to speake these wordes, *Benè de me scripsisti Thoma*, Thou hast written wel of me *Thomas*, when shal I be able to requite you for your paines?

To proue the real ptesence, they make tales of bloud appearing in the sacrament, and sometimes they say *Christ* appeared like a litle child: which are toyes to mock children withall.

To proue purgatory, they tel vs tales of *S. Patrickes* purgatorie, of soules complaining and crying for moze masses, of apparitions of Angels, diuels and soules. The same lies they abuse also to proue prayer for the dead.

For the iustification of their doctrine concerning the worship of saints and their images, they tell lies of images mouing, talking, working, walking, and of wonderfull apparitions and miracles done by them. Our *Ladies* image is said to speake to *Hiaciullys*. *Goodrike* saw a boy come out of a crucifixes mouth, as *Mathew Paris* relateth.

In the Chal-
lenge.

Finally, the Popes and their agents, without lies and notozious forgeries cannot maintaine their cause: as by infinite lies of Bellarmine, Baronius, Parsons, yea and of the Popes themselues I haue iustified. Doeth it not then appeare, that in lying they haue set by their rest: And will not the world see the abominations of popery, that cannot be maintained but by lying, forgery and force: God graunt that truth may once appeare, and open the eyes of all Christians, that they may see that which now lieth hidden, and come to the perfect knowledge of truth.

AN





AN ADVERTISEMENT TO THE READER, CONCERNING FOVRE OTHER INFAMOVVS

Libels lately diuulged and sent into England

by *Parsons, Kellison and Walpoole.*



Before the former answer could be finished and published, there came to my hands foure other bookes, all penned by our malicious aduersaries, and sent ouer frō Rome and other places into England, to disturne simple people from the loue of the truth: of

which I haue thought good (most Christian Reader) here at the end of this work briefly to aduertise thee. I hope also, that the same aduertisement wil serue for present satisfactiō to those which percase expect a speedie answer to such hastic calumniations, and most wicked libels.

The first is set out vnder the name of T. F. *alias* Thomas Fitzherbert, a man euill repoꝛted of by his owne consoꝛts; and therefore no maruell if hatefull to all men wel affected to their pꝛince and countrey. Long he hath bene a spie, and pensioner of the king of Spaine. But now perceiuing belike that the trade is become odious, & groweth out of request, he is turned Masse pꝛiest, and set to sing for the soules of his friends, after thre farthings a Masse. And least he might forget his old art of spiery, he is now set to spy for his holy father, if by any good aduenture he can see Christs true body lurking vnder the accidents of the Masse-cake, his bloud by a necessary concomitance, as they say, being not farre off. This fellow as a Masse-pꝛiest was thought a fit person to speake for the Masse, and as a spie and renegade Englishmā to speake shame of his country, and to defend traitors. And

yet the pooze man is as fit to dispute of the massing religion and popish subtilties, as an asse to play an antheime vpon a paire of organs. The true authoꝝ of the booke, as his stile declareth, and the dealers in the edition must needs witnes, is Robert Parsons, an old backster in missifical quarels, and a great dealer in matter of conuersion of England, and one that vseth at his pleasure to bozrow other mens names, now calling himselfe Captaine Cowbucke, now Dolman, now Iohn Houlet, now N. D. oꝝ Poddie, now T. F. oꝝ Tom Pop, now Robert Parsons. Under the name of Dolman he set out his traitorous & seditious booke of succession, in disgrace of the Kings title. Under the name of Iohn Houlet he published certaine idle reasons of refusall: himselfe neuer refusing to attempt any mischief against the State. Under the title of N. D. he set out his VVardword and VVarneword, fligmatizing his manship with the perpetual note of a Poddie, implied by those two letters N. D. And this course he took in T. F. his Apologie.

The second is entituled A treatise of three conuersions of England: and was set out by Robert Parsons also vnder the old stampe of N. D. whose signification euery child now knoweth to be Poddie. But why he should wꝛite of the conuersion of his countrey to religion, we can see no reason, seeing we haue knowne him alwaies moze studious of the subuersion, then of the conuersion of England, and his consorts the Masse priests do testifie that he is a Pachiauelian parking fellow, boyd of religion and honesty. The turnings of the Masse, oꝝ turning of iackets, had bene a moze fit subiect for him to handle, seeing he turneth & skippeth so oft about the altar, like an ape dauncing about a maypole, and hath turned his coate so often from English to Romish, from Scottish to Spanish, from all to French, that some of his friends feare, vnlesse he turne Cardinall, that he will turne Turke.

The third is called A Suruey of the new religion: and was deuised by a renegued fugitiue Englishman, who hath surueyed diuers other countries, and yet neuer found any settlement in his bzaine oꝝ habitation. Like Caine he hath bin long

long a vagrant fugitiue fellow : *Vagus & profugus in terra*: and seeketh, if not to kill, yet to slander his countymen and friends, imputing vnto them most horrible opinions and crimes. It resteth then, that we set vpon him a mark as vpon Cain, that euery man may know him for a supposit of Satan: although herein we need not much to trauell, seeing the first letter of Kellisons name, who fathereth this monstrous monne-calse, is K. and the man is noted among his companions for a great quareller about his commons. The pooze fellow is but a kettle doctoꝝ, or rather a Tinker of broken schole distinctions, and a pꝛofessoꝝ rather then a perfoꝛmer of any diuine learning. The fellow talketh idly of new religion, but neither doeth he know what is new, nor what is old; nor what belongeth to religion, that taketh popery for religion, and esteemeth the masse and decretalline doctrine, which this Church of England refuseth, to be auncient: and the apostolike faith which we pꝛofesse, to be new.

The fourth is termed A briefe and cleare confutation of a new, vaine, and vantage challenge: and is directed against a treatise set out some two or thre yeares agoe by mee; wherein is pꝛoued, that the Masse-priests and their adherents are neither Catholikes nor good Christians. But so learnedly and wisely hath the authoꝝ of this bzaggard confutation handled the matter, that his good friends are soꝛy to see so woꝛthy a woꝛke misnamed. For if he had done me right, he should haue called his pamphlet A confirmation of my challenge, for so in truth it is, the authoꝝ answering nothing to the purpose, and rather by silence consenting, then by good answering contradicting our arguments. The most of his discourse standeth vpon bitter railing, vaine talking, and childish trifling about serious matters. If any man doubted whether popery were heresie befoꝛe, I doubt not but that this weake discourse, that yeldeth no satisfaction to any indifferent Reader may resolue him. The authoꝝ of this deuise, as we are credibly informed, is VValpoole, the ruler of the kitchen or poꝛredge pot of the colledge of yong English popish traitoꝛs in Rome. An Italian they call him

Padre ministro, or *padre de minestra*, or Lord chiefe steward of the schollers porredge. The same man is that Walpoole that gaue payson to Squire, and corrupted him by promises of great rewards, both in this life and the life to come, if he would undertake to empoyson Quene Elizabeth & the late Earle of Essex: and hauing gained a promise at his hands, swoze him vpon the sacrament to perforce the same. The fellow is recozded in publike act booke for these infamous stratagems, and knowne to be a notorious traitor and an atheist. We are not therfore much to maruell, if this wicked Iebusites libel be full of bitternes, atheisme and poison, proceeding from so impious an atheist, and so cunning a master in the art of empoisoning. If any thing wanted in Walpool, whose wits are grosse & muddy, like a standing pole or sink of villany: yet was the same bountifullly supplied by Robert Parsons the Rector of the quire of Romish conspirators. You may then imagine what a load of leasings, calumniations and soteries such two coach horses were able to draw out of their miry inuentions. Such are the simple papists to be pitied, that liue to such wicked traitors, and suffer themselves to be abused by such notorious and infamous impostors.

Vnto all these libels there are seuerall answers in making. If they be not presently answered, maruel not. They are of too large a blocke to be read ouer hastily. My cuntrymen thinke, if the whole impressions of these foure books might be had, that they would well serue to paue Shaftsbury causey. There would onely be this difference, that for cobble stones and rough slates, we should haue cobbled booke and rough helme libels, as fit to be troden vpon as read ouer. Others think, because they are in forme octagonall, and for the most part as thick as long, made like brick-bats, that they would finely serue, seeing the holy father is said to be the foundation of the Pope-holy church, to lay vpon him, for the rearing vp of the wals of some Romish synagoge: & so it wold be, like foundation, like wals. As soone as such huge & thick volumes may be run ouer, they shall God willing receiue an answer fitting such indiabolated authozs, and such wicked & railing stuffe.

In the meane while receiue this censure of them al. First they are such as need no long coargutio. It is a sufficient course of conuiction of them to declare their perfidious falshood. So writeth Hierome in an epistle to Marcella of like stuffe. *Hec sunt, quæ coargutione non indigent: perfidiam eorum exposuisse, superasse est.* Big they looke, if we respect the bulk: but nothing is moze friuolous, if we respect the matter. Out of great heapes of chaffe, there is no cozne to be gathered: neither can we expect better substance out of these fardles of wast paper, which like chaffe may be blowne away with any little blast of reason and discussion.

All of them are of like argument, and for the most part repeate the same things. Parsons he playeth the part of that friuolous pleader, of whom Augustinie speaketh in his 86. epistle. *Eadem atque eadem sæpe dicit, non aliud inueniendo quod dicat, nisi quod inaniter, & ad rem non pertinens dicit.* He inculcateth the same things often, finding nothing else to say, but that he repeateth matters vainely, and which are not to the purpose.

The authoꝝ spread abroade shamefull rumoꝝ against most honest and innocent men, and that which proceeded first from themselves, they pretend to haue heard of others, being themselves both the authoꝝ and amplifiers of those rumoꝝ. Such fellowes Hierome in his Epistle to Furia de vid. seruand. doth rightly describe. *Hi rumores turpissimos ferunt (sayth he) & quod ab ipsis egressum est, id ab alijs se audisse simulant, ydem authores & exaggeratores.* The Papists giue out most shameful repoꝛts of Luther, Caluin, Beza, nay of kings and pꝛinces. Afterward, they cause such sycophants as Bolsecus, Staphilus, Cochleus, Sanders, Ribadineira, and such lunaticall barking helhounds to write them: and so euery odde companion taketh hint from them, & in time the rest shame not to diuulge and increase these leud repoꝛts themselves.

The most of the witnesses alleaged by these fellowes, are men suborned by themselves. Such are those which already I mentioned. Such is Surius. and such is that cogging and lying writer of legends and lyes Cæsar Baronius and his fellows. *Ἰεῦδ' αὖ ἀνάντης*, as Euripides sayth in Androma-

cha, *ἡ μὴ ἀπορροή κακῶν*, that is, Emperors and Cæsars for lies, and rare engineers to deuise mischief. But as Hierome sayth *ad Saluinam*: That is an authentickall testimony, that had no cause to shift matters by vntruths. *Fidele est testimonium, quod causas non habet mentiendi*. But the Papists without lies and forgeries cannot long maintaine their leud cause.

The authozs strue against the truth as much as they can. So saith Tertullian of Marcion, *lib. 2. contra Marc. Non poterat adificare mendaciū sine demolitione veritatis*. He could not build vp his lies without the ouerthrow of the truth. But what religion in the meane while is this, that cannot stand without such grosse calumniationes and lies? *Cui veritati patrocinātur, qui eam à mendacio inducunt?* How is it likely that they maintaine truth (saith Tertullian *de prescript.*) that seeke to establish it by lies?

In summe, look how broad, thicke and long these libels are; so full are they of villany, lies & fowleries. Their arguments are loose and misshapen, their authorities impertinent, their reports false, their shifts sottish, their whole discourse either leud or impertinent. S. Augustine epist. 86. sayth of one, that he brought many testimonies of scripture, but all of litle value. *Subiecit testimonia de scripturis* (sayth he) *ad causam quam suscipit nihil valens*. Such are y^e testimonies of our aduersaries: their arguments are much worse.

T.F. or rather Robert Parsons enrobed in that asses skin, in his apology or more defence for the racolike cause, talketh much of the conuersion of our country. But yet hath nothing which is not tediously repeated in the treatise of three conuersions, of which you shall heare anon an equall censure. In the meane while, I thinke him an vnfit man to talke of conuersions to religion, that is but newly turned from a spy to a spider: catching Masse-priest.

He bringeth some reasons to proue the sacrifice of y^e masse. But all his arguments are but fragments and testimonies borrowed by reuerſion from Bellarmine, whose booke without respect to his Cardinals hat, rest refused in my booke *De missa*, and are yet left bare and without defence.

To talk of the antiquitie of Romish religion T.F. had littel reason, hauing as yet scarce learned to say masse, and being nothing else but a poore nouice in Romish religio, & no way read in Ecclesiasticall histories, and incapable of scholasticall subtilties. Nay Robert Parsons shall haue much ado to answer our p^{ro}fes, by which the Romish religion standeth conuicted of nouelties.

Gladly would he defend traitors, & disgrace good subiects. But therein the autho^r declareth himselfe rather a traitor, then a good subiect. If it be no treason to flie to fo^reigne enemies, and to conspire with them against their Prince and countrey: he must make other lawes, and not onely alter treason, but common reason also.

Very bitterly he inuiceth against rack-masters, and iudges in the cause of Squire. But what if Squire were neuer shewed the racke? Doth he not rack his conscience to write such notorious lies: The fellowes cause with his foolish exceptions cannot be cleared. Nor with all his eloquence shall he be able to purge Walpoole charged to be the contriuer of that horrible treason, which Squire intended for the employment of our late dread soueraigne. He was conuicted by his owne confession, by a sufficient witnesse, by letters sent out of Spaine, and deuised by the consent of VWalpoole to bring D.Bagshaw within the compasse of that foule treason. Matters so plaine, that euen the papists themselves acknowledge the same, and are much ashamed in the behalfe of Walpoole and his conso^rts. It is sayd, that Squire retracted his confession concerning the accusation of Walpoole. But the truth is, he neuer had any thought of any such matter. Only he said, that he neuer intended to put the treason in execution, which notwithstanding befo^re he had confessed.

Finally, his discourse is so wise, that vnlesse we beleue him on his owne bare word, and take publike reco^rds, confessions, depositions of witnesses, and sentences of Iudges to be maygames, and suppose that Squire was hanged in sport: we cannot ch^ose but condemne both Walpoole and Parsons, and all their adherents in this businesse, to be both

traitoꝝ and empysoners.

The treatise of theſe conuerſions is deuided into two parts. The ſumme and ſcope of the firſt is compriſed in theſe few words: England hath bin theſe conuerted to Chriſtian religio by preachers ſent from Rome: *ergo* England is to ſubmit it ſelfe to the Pope, and to accept of that religion which he recommendeth vnto vs. This Robert Parſons doth ſuppoſe to be a good conſequence. For elſe he ſhould but triſle in his whole diſcourſe, and then eſpecially where he talketh of our obligation to the ſea of Rome, & of S. Peters chaire. Neither doeth he doubt but to proue his triple conuerſion, and that in honoꝝ of the Popes triple crowne. But if we do well examine his grounds and allegations, we ſhall find, that vnder the title of S. Peters chaire, and apoſtolical doctrine, the man doth ſeek nothing elſe but to recommend vnto vs the Popes cloſe ſkole, with a decoction of his decretaliue doctrine, and moſt beaſtly abominations.

The grounds of the whole diſcourſe are falſe, and the inference made out of them, moſt weake and euil concludiſg. Firſt, moſt falſe it is that Britannie, oꝝ as Parſons ſayth England, was theſe conuerted by preachers ſent from Rome. Of Peters preaching in Britaine, whereupon the firſt ſuppoſed conuerſion ſtandeth, the obliuious fellow is but lately aduiſed. For in his Wardword, wherein he maketh the beſt iward for Rome that he can, he could not find any moze then two conuerſions: and thoſe he rather fancieth then proueth. His pꝛofes for S. Peters preaching in England, ſtand wholly vpon the teſtimony of Simeon Metaphraſtes, a lying pedant full of fabulous narrations, whereſo the aduerſaries themſelues make conſcience to giue credit: of Surius a Carthuſian Monk, and a great eater of ſtockfiſh, and a codſhead paraſite hired to ſpeak for the Pope: and vpon a forged lying decretal ſet out vnder the name of Innocent the firſt, wherein notwithstanding we reade nothing ſpecially of Britaines conuerſion.

Thoſe that were ſent from Eleutherus biſhop of Rome, to the Chriſtian King Lucius of Britannie, ſeeme rather to haue bin

bin Britans then Romanes, as the names of them set downe by Galfridus, by Caius, and other wꝛiters of British histoꝛies do repoꝛt. Lucius certes had no reaſoꝛ to craue baptiſme at the hands of Eleutherus his mandataries, unleſſe he had bin well inſtructed in Chꝛiſtian religion befoꝛe. Beſide that the Romanes in theſe times ruling in moſt part of Britaine, it may be a queſtion, how far the kingdome of Lucius did extend it ſelfe. Suppose then that this hiſtoꝛie is authentical, which may well be doubted, the ſame being onely found in legends and fabulous wꝛiters, all the gloꝛy of this conuerſion muſt needes ſtand vpon weake ſumiſes and fabulous legends.

As foꝛ the ſpoke Auſtine, he could not ſpeake one Saxon oꝛ British word, but was faine to bring interpreters with him out of France, then called Gallia. How then could he conuert them, which vnderſtood not one word ſpoken by him? We do not reade, that he preached to the Saxons oꝛ Britans, but only that he baptized. And very likely it is that he help onely to baptize thoſe, whom either the Britans alwayes remaining among the Saxons, and ſubmitting theſelues vnto them, oꝛ the interpreters, which Auſtin brought with him from Gallia, which then had a tongue common to both Gaules and Britons, had befoꝛe conuerted. But ſuppoſe that either himſelfe ſpeaking British oꝛ Saxon, oꝛ by ſome interpreter, ſhould haue conuerted ſome few: yet all that amounteth to nothing, and is ſcarce woꝛth the ſpeaking of it.

Secondly, ſuppoſe ſome Britans oꝛ Saxons had bene conuerted to Chꝛiſtian Religion by preachers ſent from Rome in auncient time, when religion was pure and ſincere: yet Parsons hath no reaſon to make any great clamor vpon ſo ſmall aduantage. Foꝛ firſt, all thoſe that are conuerted to religion, are not to ſubiect themſelues to thoſe churches from whence thoſe came that did conuert the, oꝛ elſe to the biſhops that ſent them. The church of Rome acknowledgeth no ſubiection to the Church of Ieruſalem oꝛ to the Biſhop thereof. Neither doth Friſeland oꝛ Germany, that was conuerted by

Saxons that came out of England, acknowledge our Church
 or Bishops to be their superiours. But were Rome behol-
 ding to Ierusalem from whence her first preachers came; yet
 do not the Romanists now turne Turkes, because Turkes pre-
 side at Ierusalem. Suppose then we were beholding to Chri-
 stian Romanes; yet what is that to Antichristian Romanes,
 that haue declined almost into as grosse impieties as Turkes,
 and worship idols, or as they call them images, so grossely,
 that the Turkes do condemne them, and may iustly rise vp
 to against them in iudgement. Againe, suppose we had
 bene beholding to the auncient Romanes, yet this maketh
 nothing for the moderne inhabitants of Rome, that either
 are a race of Gothes and Lombards, that were enemies to
 the Romanes, or else a collection and Ramasse of other nati-
 ons nothing like to the Romanes. Finally, if we ought to
 embrace that religion, that was either taught by S. Peter,
 Eleutherus, & Austin, or by other Christian Bishops in their
 times; then are we to renounce the decretaline doctrine of
 Popes, together with the philosophicall mixtures of schole
 diuines, both which haue bin brought into the Church long
 after the ages wherein they liued. Furthermoze, the idola-
 trous worship of the crosse with *latria*, of the saints with
dulia, of the blessed virgine with *hyperdulia*, the doctrine of
 Papisss concerning the carnall eating of Christs bodie,
 transubstantion, halfe Communion, priuate Masses,
 reseruatiō of the Sacrament, purgatorie for temporall
 paines after the guilt remitted, popish indulgences and
 other popish trash might be packing. It would also be
 time for the Pope with his triple crowne, two swords,
 guard of Swizzers, Cardinals, Penkes, Masse-priests,
 and friers, to trusse vpp his trinkets, and to make
 himselfe readie for his iourney into some farre countrey
 beyond all Christianitie. For neuer shall Robert Parsons
 proue, albeit he could conuert him selfe into all shapes,
 that Britaine was conuerted to any such religion as this,
 or that the Church then had such a forme, as now
 we see in Rome. Page 103. hee alleageth two proofes,
 whereof

whereof the first he calleth negative, the second affirmative, and thereby hopeth to shew, that the moderne Romish Religion is all one with the aunient Christian Religion. But his negative ridiculous p^{ro}ofe is denied. His affirmative is rather a bare affirmation then a p^{ro}ofe. For first against his negative we offer to p^{ro}ue, that not onely the points of Romish doctrine, which the Church of England refuseth, are brought in long after the Apostles time, but also that they are contrary to the Apostles doctrine. But suppose we knew no originall of some of the Romish heresies, are they therefore no heresies? Is idolatry no idolatry, because the first beginning thereof is not knowne? Or are the Angelikes, Archontikes, Crosse-worshers, Nudipedals, Monothelites, and diuers other heretikes true Catholikes, because the Papists cannot shew who first b^{ro}ached these heresies? Secondly, albeit the Magdeburgians, and some other learned men, find fault with some termes vsed by the fathers, as of sacrifice, altar, priest, purgatorie, free-will, and some other: yet that sheweth not, either that all the fathers vsed these termes, or that any of those that vsed them, consented with the Papists, which from new termes are growne to new and strange doctrine. Beside that, Parsons disputeth ridiculously, which ascribeth the particular and p^{ri}uate opinions of some one or few among vs, to the whole Church. He himsel^fe, albeit he affirme many things desperately, will not yeld vs this point against his owne conso^rts. So we see Parsons his whole treatise of three conuersions, easily subuerted in th^{re}e words, and with the turning of a hand.

The second part of Parsons his treatise, wherein he pretendeth to make search for the religion professed in England is wholly without the compasse of his title of th^{re}e conuersions. So simple was he in his choise, that he could not choose a title to fit his fantastickall worke. Beside that, he seemeth to be blind that could not find our Religion in the aunient Church of Christ for a thousand yeares after Christ, and long after. For there is no point or article

of faith taught by the Apostles, & receiued by the consent of the whole Church in any auncient and lawfull Councell, but we receiue it and embrace it. For do we p^{ro}fesse any thing in the Creed of the Apostles, or of the Nicene, and other auncient Councells, which the auncient fathers did not also together with vs receiue and p^{ro}fesse. While therefore the light-headed frier ranne boasting through all ages, and pretended to enquire for newes of our Church, which he might see if he would, in all places: he resembleth much that wise fellow, that could not see wood for trees. Neither is it material that in auncient time he findeth no opposition made against the Popes p^{ri}mary, or vniuersall power, or to the Masse, or to the doctrine of transubstantiation, the carnall presence in the Eucharist, the sacrifice of the masse, the 7. sacraments, purgatory, indulgences, & such like. For who saith not, that it is most ridiculous to make search for opposition against popish doctrine & heresie, before the same was extant in the world? But as soone as any began to challenge the name of Oecumenical, or vniuersal Bishop, Gregory the first challenged him for it, as the fore-runner of Antichrist. The worship of images, allowed after a sort in the second Councell of Nice, though not in such grosse maner as now, was oppugned in the Councell of Francford in the time of Charlemaine. The carnall presence of Christs body in the sacrament, was not beleued by Gregory the 7. as Beno reporteth, and was both then and afterward disliked by many. Transubstantiation was disputed against by the scholmen. All the Easterne Church spurned against the Popes headship, his purgatory and indulgences. Neither since the time of the first beginning of these corruptions, did the Albigenes, Valdenses, Wiclephians, and Bohemians, as they are called, together with diuers others, cease to exclaime against these popish abuses. But (saith Parsons) these did not in all things agree with vs. Yet if he speake of matters of faith, he wrongeth them and vs. If of ceremonies, it is not necessary that all churches should agree in all points. Furthermore, if the aduersaries had not calumniously layed diuers imputations of heresies

heresies vpon them, which they neuer held; the variation wold not haue seemed so great as they pretend. Wherefoze if Robert Parsons seeke no better, it is not like that he wil find a Cardinals hat, which, as his friends charge him, he hath long sought.

This is the summe of that which is materiall in Robert Parsons his treatise of thre conuersions. The rest is nothing else but froth of the mans fury and foolery, and containeth only certaine idle inuectiues against M. Fox, that good man, & against M. Bale, & other honest Christians, together with certaine fond tales of king Alphreds dreames, & S. Cuthberts apparitions, & such like woddren & popish stufte dzawne out of lying legends. He forgot not also to raile against our noble Duene lately deceased, and to call her old persecutor, and to lay an aspersion of slander vpon the State, as if the same did persecute Papists for religion: a matter of which the secular Masse-priests are ashamed, and sticke not to cleare those, whom this conuertible Proteus most vniustly chargeth. Finally, his fardle of wast papers containeth diuers corruptions and depzauations of holy Scriptures, misallegations of Fathers, weake collections, grosse errors, rebellious positions, notorious lies and calumniationes, which in a large treatise herafter are to be discovered.

K. Kellisons Suruey, if any man list to suruey and peruse a certaine slanderous and railing companions libell, entitled Caluinoturcismus, and with hatred moze then Turkish to christian religion set out by Gifford of Lile, wil be found to be wholly stolne out from thence, albeit he yeldeth no thanks to those from whence he borrowed, or rather stole his inuention. This Plagiary therefore needeth no other answer, then that which is already made to Giffords Turke worke called Caluinoturcismus. It seemeth y man is at a stand. For albeit Gifford hate religion like a Turk. yet he answereth no moze, then if by vertue of Parsons his thre conuersions, he were turned into a mute Turbot. This K. also of his owne hath added a glozing and flattering Epistle to the King,

a certaine pzeface concerning inanimate and vnreasonable creatures, percase like the Arcadian beasts of Doway, and certaine fragments & old ends of diuers stale declamations, made (as it seemeth) at the dzinking out of a pot of Kenish wine. His schollers (I heare) gape and wonder at his horrible eloquence. But yet the wisest of the se, that they haue no affinitie with his purpose, and onely serue to fringe his chapters, like as multie ends of mockado serue to stitch his iacket of perpetuana. All the whole amounteth to nothing, saue to declare the man to be a perpetuall railer, and a most sottish declaimer.

The idle fellow in all his scurvy collection, which he like a surneyo without commission hath made to litle purpose, doth neither shew wisdom, no, modestie, no, learning. If the fellow had bene wise, he would not haue touched any matter of noueltie or absurditie. For therein he giueth his aduersaries iust occasion, not onely to iustifie their religion to be most ancient and consonant to holy scriptures, but also to declare his popish religion refused by vs, to be a packe of nouelties, and a masse of grosse absurdities. For who knoweth not, that the Romish Church consisting of a triple-crowned and crosse-flippard Pope, with his guard of Suizzers, a consistoꝝ of purple Cardinals, that hath neare affinitie to the purple whoꝝ of Babylon, a rabble of rakehelllike masse-prieests, filthy monkes, friars, and nunnes, with a people woꝝshipping idols, and beleauing the decretaline doctrine of Popes, and the decrees of Trent is new, and neuer seene befoze vntill of late. Who doeth not vnderstand, that both the grounds of popery, & the doctrine thereon built is new? For neither can I shew, that the auncient Church was founded vpon the Pope and his decretals, oꝝ vpon traditions allowed by the Church of Rome, oꝝ that the Church was tied to such senses of scriptures, as the Romish Church alloweth, oꝝ bound to follow the old Latine translation of the Bible. Neither can he proue, either out of fathers oꝝ ancient wꝝriters, that Christs true body is both in heauen and earth, and in euery pice at one and the same time, oꝝ that his

his body is inuisible or impalpable, or that there are iust seuen sacraments, and neither moze nor lesse, and that Chzistians receiue Chzists flesh with their teeth and mouth, or that the Pope is the head and spouse of the Church, or that he hath two swo2ds, or that any images are to be wo2shipped with latria, or that diuels to2ment soules in purgato2y, or that the Popes indulgences deliuer soules frō those to2ments, or such like points of popery.

Now what I pray you is moze absurd, then to beleue that a man can eate himself, as the Masse priests say Chzist did at his last Supper, nay that a dogge or a hogge can eate Chzists body, or that a spider can be d2owned in his blood, which saueeth all, destroyeth none, that can receiue it? Againe, what is moze senselesse then to ado2e crosses and dumbe images, which neither see, nor heare, nor moue, and whose hono2 is not seene or knowne of those saints to who they belong, so2 ought we know: Thirde, what is moze inconuenient then to make a blind Pope, that is ignozant of all matters of religion for the most part, supreme iudge of controuerfies of religion? Can blind men iudge of colours, or ignozant atheists of religion? Fourthly, what is moze blasphemous then to teach, that the Scriptures to vs are not authenticall, vnlesse the Pope conigne them vnto vs: Shall not truth be truth, vnlesse it please the Pope to say it? Finally, seeing faith ought to be most certaine, and built vpon grounds most certaine; the popish religion must needes be an absurd faith, and a false religion, that is built vpon traditions as well as Scriptures, of which traditions the papists can yeeld no certaine p2ose, but are d2iuen to alleage either lying legends, or old motheaten missals, or vnertain customes. It were an easie thing to alleage infinite such like absurdities, of which this surueying B. hath very foolishly offered vs occasion to discourse at large.

He doeth also very simply talke of the sacrifice of the Masse, *Suruey li. 4. c. 2.* For if Papists say truly, that Chzists body and blood is really offered in the Masse, and that euery externall sacrifice requieth a reall destruction: then it fol-

loweth, that these masse-mongers do really destroy Christs body and blood. *Bellarmino lib. 1. de missa. c. 2.* (sayth) that an externall sacrifice doth require a reall destruction. *Requirat realem destructionem.* Was then this fellow wise trow you, to talke of this bzaue sacrifice? Further do we thinke him wise, that in a booke offered to the king, doth rayle on the kings religion, saying, That it leadeth vnto atheisme?

Finally, it is a note of desperate folly to affirme, That our religion leadeth to Atheisme for want of a Pope, or for want of the Popish masse or sacrifice. The contrary hereof rather is to be gathered against the Popish religion: wherein, as we may collect out of the aduersaries owne confession in *c. si Papa dist. 40.* the Pope may lead with him thousands of soules into hell. The masse also is a masse and sinke of superstition and idolatry. Neither is any thing more repugnant to Christs only sacrifice, then the priestthod and sacrifice of the masse.

Modestly he sheweth none, with a face as hard as a lopster, affirming, That we teach, that God is the author of sin: That we despoyle Christ of his diuinitie. That we wrong him in his office of redemption, and bereaue him of his title of lawgiuer and priest: And doubt not to say, that Christ dispaired. Now what greater impudency can be imagined, then to ascribe that to vs, which we vtterly deny and disclaime? Nay, we pronounce him accursed, whosoever shall hold any of these points. But the Papists in some things rub very nere vpon these rocks, & namely, where they giue to euery man power to satisfie for the temporall paine of his sins, and yeld, that others beside Christ may be called redemers, and make the Pope a law-giuer, able to bind mens consciences, and giue power to the priest to intercede for Christs body and blood, that God would be pleased to accept it, as he accepted the sacrifice of Melchisedech.

Impudently also he beliieth vs, & railleth vpon vs, saying, that we make every priuate mans spirit supreme iudge of controuerfies; and that we reiect fathers & auncient Councels, and ouerthrow all religion and woꝛship of God.

Neither

Neither doth he onely raile vpon vs, but also vpon scriptures, where he sayth, that founding our selues only on scriptures, we open a gate to all heretikes and heresies. As if the Fathers and auncient Councils which founded their faith vpon holy scriptures only, opened a gap to all heresies. As if this could be spoken without disgrace to holy scriptures, that he that relieth vpon the word of God deliuered in scriptures, doth open a gate to all heresies.

Finally, he taketh vpon him the title of the legate of the great monark of heauen; being but a base, fugitiue, renegued companion, set on by Antichrist and his supposts, to raile at religion, and the professors thereof, and lying without rule or order.

His want of learning doeth euery where appeare throughout his whole Suruey. The Scriptures he citeth very rarely. The Fathers he mistaketh and misalleageth. In Ecclesiasticall histories he is but a nouice. Say, albeit he talketh much of our Religion, yet he vnderstandeth not what we profess, what we reiect. Finally, although the fellow be but a poore translator and collector of other mens flanders, yet could he not well relate that which is translated out of others. His p^rincipall witnesses are Staphilus, Cochleus, Bolser, Nicol Borne, Stapleton, Surius, and such like railing and base autho^rs. Was it then likely that he should shew learning, that is wholly conuersant in these trifling autho^rs, deuoyd either of learning, or else of all religion and honestie?

And all this, God willing, shall by many particulars be verified, by those who already haue vnder taken to controule his Suruey, and to examine euery article of this leud libell. Not that such an asses head deserueth any curious watching, but because such a barking cur dog would be silenced with a sharpe censure.

It resteth now, that I speak a word or two more of Walpool & his cōfutation. The man is a special friend of mine, albeit vpon very small acquaintance: a cunning triacle seller also, a mōtbank, & a master empoisoner, as befoze is declared.

This onely I forgot to tell you, that his bzaire is full of quickst ner, his memozy like an old leather budget, his crowne like the posterioz parts of an ape, and his head like the knop of the handle of a gittern with two strings. If you meete any such fellow in the kitchin of the Romish colledge of English boyes, commend vs to him, and tell him that we haue at leisure perused his Spirittuall confutation, and therfoze now he may bestow it vpon the cook to stop his bottels. The stile biteth like pepper, and therfoze may do some good seruice there. Onely thus much I must tel him, y his woꝝds are too high for such a low subiect as he handleth. Euery where he railleth like a man beside himselfe, and calleth me mad man, sycophant, franticke fellow, lunatike, satanicall, iugling minister, dolt, foole, noddie, foolman, irreligious atheist, ideot, asse, drowisie heretike, and such like names, and these are the common flowers of his dogged eloquence. Yet I assure him, that I am not offended with his rough stile. For although he giue me very hard woꝝds, and railleth like a tal fellow of his tongue; yet I thanke him, he is well content to passe by all my arguments in sober silence, & to confirme as much as I affirme by his cold deniall. Now what greater argument, I pray you, can we bring to proue that Walpoole and his consoꝝts are neither Catholikes, nor members of the true church, nor hold the ancient religiõ of Christ Iesus, but rather are a pack of heretikes, idolaters and traitoꝝs, then that our aduersary, that taketh vpon him their defence, hath nothing to answer in their behalfe? It was not modesty certes that made him silent, but more imbecility of his cause, and want of iust defence.

Will it please you to take a tast of his insufficiency, befoze we bzoach the whole barrell of his foolery. In the preface of his booke, he vanteth that he hath spent his time in exact studie of Diuinitie, and with particular care read the Scriptures, Councels and Fathers. A happy youths, that heare so exact a spender of his time in study of Diuinity! A hard aduenture for vs, that are to encounter this giant, that hath deuoured so many Councels and Fathers!

But

But in the meane while Parsons was much to blame, that put him to it thus impudently to praise himselfe. We for our parts do admire his singular folly and arrogance, who praiseeth himselfe with such impudency. His great reading to vs is inuisible, his great ignozance in all maner of learning, and not onely in theology is euery where apparant.

Fol. 2. he telleth vs how Heraclitus affirmed that the snow was blacke. But vnlesse he produce his authoꝝ, his friends with Heraclitus may weepe, to see his pittifull ignozance. We haue heard such a thing of Anaxagoras: but this of Heraclitus is ridiculouslly forged. In the same place he writeth also, how Zeno taught, That it was impossible for any thing to moue. A matter very stupendious. But this he findeth, that hath read exactly the fathers. Would he name his authoꝝ, he will make a Stoicke to laugh.

Fol. 8. he sayth, that Christs body hath a being in the sacrament, like to a soule. But our Sauiour (Luke 24.) sheweth a notozious difference betwixt a body and a spirit. Out of his reading of the fathers, he neuer learned that Christ had a body vnlike to ours.

Fol. 16. he compareth Christs body to God, that is in diuers places. A matter that tendeth to the destruction of the article of Christs incarnatiō, and much repugnant to scriptures and fathers. Vnto these words of Hilary, *lib. 8. de Trin.* Of the truth of the flesh and blood of Christ, there is no place of doubting left: he addeth diuers words, falsifying them in this sort, Of the true presence of the flesh and blood of Christ in the blessed sacrament, there is no place of doubting left. Belike his great and exact study of diuinity, and particular care in reading, will beare him out in it. Yet Hilary talketh of Christs true incarnatiō, and not of the presence of Christs body and blood in the sacrament.

Fol. 31. he sayth, That our bodies are nourished with the body and blood of Christ. But the holy fathers teach vs, that Christs body and blood is food for the soule, and not for the body. Cyprian *De Cena Domini*, sayth, We sharpe not our teeth to bite. And Augustine *tractat. 26. in Ioan.* sayth,

We are not to prepare our teeth, viz. when we receiue this holy ſacrament. Where therefore this fellow followed his fathers the Capernaïtes, and not the fathers of the Church.

Fol. 174. he diſtinguiſheth Peter Martyr from Vermilio, whereas this is Peter Martyrs ſurname. He telleth vs alſo that Flauianus taught, that God was the author of all ſinne. But if he produce not his authoꝝ, it will be an eaſie matter to ſhew, that he helpeſh Flauianus, and miſtaketh one foꝝ another thꝛough pitifull ignoꝛance.

To bely & falſify the fathers with this baſtardly Jebuſt, is but a peccadillio. Fol. 18. he auoucheth boldly, that Gregory ſpeaketh not of ſatiſfying for the guilt, but for temporal paine. But y^e words of Gregory do plainly cōvince him of this falſhood. foꝝ in him theſe termes & ſubtilties are not to be ſoūd.

Fol. 23. he is very bold with Lactantius, & maketh him to aſſigne thꝛee notes, by which heretikes may be diſcerned from true Chriſtians. But this is moze then euer Lactantius ſpoke oꝝ thought. He doth alſo giue ſuſpition by his coꝛrupt tranſlation, as if Lactantius had ſpoken of popiſh auricular confeſſion, and penance theron enioyned, which was neuer the authoꝝs meaning.

Fol. 25. he wꝛiteth y^e Cyprian demonſtrated Peter to be the head & root of the church. Which if Walpool had had a true tong in his head, he wold neuer haue affirmed. Beſide that, what a ridiculous toy is it, to traſſlate Peters pꝛerogative to the Pope, that is liker to y^e Calipha of Babylon then to Peter?

Fol. 27. 31. & 34. he coꝛrupteth Irenæus moſt groſſly, making him in the firſt place to ſpeak of thoſe traditions of which he neuer thought, & in the 2. to maintaine the vniuerſal poſuer of the Pope, which he neuer knew. In the third place where Irenæus hath *imaginibus*, he blotteth out y^e woꝝd, & putteth in y^e woꝝd *magie*, leaſt he might ſeeme to ſpeak againſt images.

Neither doth he onely bely the fathers, but his aduerſaries alſo. Fol. 114. he ſayth that Aurifaber, Snepſius, Heſtufius, Vergerius, Beza, Muſculus, Socinus, and other miniſters in this agree, that the auncient fathers are againſt them, and for the Papiſts. A matter neither agreed vpon by all,

no; in these termes confessed by any. As for Socinus, he was an Italian heretike, cast out and condemned by our church. Why then is he ranked with honest men? Doth this ranke fellow in this multifo;me lie, think it reason to range together men of such disfo;mitie? In another place he affirmeth boldly, that Luther, Caluine, Peter Martyr, and Melancthon make God the author of sinne: not considering, as it seemeth, what a sinfull act it is to caluminate and bely honest men. That they are desperatly belied, their wo;ds and writings, where they p;ofesse and declare the contrary of this which Walpoole affirmeth, do manifestly demonstrate. But this monster hath filed his tongue to speake vnto; truth.

Fol. 157. speaking of popish purgatorie and limbus patrum, he sayth, they were taught by all antiquitie. A lie most notori;ous, and which shal make him famous to all posteritie. For neither is this wo;rd Limbus patrum, no; the popish distinction of the parts of hell, no; the popish doctrine concerning Limbus patrum and purgato;ry, held by any one, much lesse by all the ancient fathers. And thereon I ioyne issue with this disloynted companion, requiring him to answer that which I haue w;ritten *De Purgatorio*, and *contra limbum patrum papisticum*, to this purpose.

Of his great skil in Latin, his wo;ds fol. 57. b. wil giue testimony. For there he hath *Vna ecclesie sole*, for *Vno ecclesia sole*, as Hierome hath, or at least *Vnius ecclesie sole*, if hee would haue spoken in any congruity. Of his skil in the Greeke, we find god p;rofe, fol. 54. b. where in two wo;ds he maketh three faults. First he denideth this wo;rd *καθ'αυτον*, and maketh it two wo;ds. Next he w;riteth *κατ'αυτον* for *καθ'αυτον*: and thirdly, he putteth an accent of aspiration in the midst of a wo;rd. If he had bene put to vse much Greeke, we should haue had good stufte, that find him so faulty in this only one Greeke wo;rd.

To conclude with our partie for this time: neither in obiecing against his aduersary, no; in defending himselfe, his conso;rts & his cause, doth he acquite himself in any tolerable sort. Vnto me he obiecteth, that I vnderstād not the state of the question. A matter ridiculous. For he himself cannot deny,

but I report the aduerſaries meaning and words truly. He chargeth me alſo with vntruths. Yet is it no vntruth that I ſay, that Stapleton denieth the ſcriptures to be the foundation of religion. For I cite his words truly. And every man that readeth his booke, entitled *Principia doctrinalia*, ſhal find that ſcriptures are excluded out of the number of *Principia doctrinalia*. With the like facility I ſhal cleare all the reſt of his ſolliſh obiections.

When ſhewing many arguments, all concluding that papists are no true Catholikes, as maintaining rather particular then catholike doctrine, this wiſe confuter, or rather confounder of himſelf, ſlieth out like a wild goſe into a long diſcourſe of the name of Catholike, and the cauſes of the amplitude of the Church, matters ſcarcely queſtioned betwixt vs. He doth alſo lode vs with ſacks of authorities of the fathers, concerning the vniuerſality of the Church, which are not to the purpoſe. But in all this diſcourſe he doth not once attempt to answer any thing ſaid by vs. Likewise in the Challenge, wherein Papiſts are declared not to be the true Church, he ſlieth al encounter, like a ſolliſh combatant fighting with his owne ſhadow. And this we do not doubt but to declare ſhortly in a larger answer moſt fully.

In the meane while thou maiſt eaſily perceiue the vanity, falſhood, ſorgery and inſufficient dealing of our aduerſaries. Parſons in his booke ſet out vnder the name of T.F. doth moſt groſſy and impudently praiſe himſelfe. In his booke of three conuerſions, he citeth Ado Treuirenſis, for Ado Viennerſis, and often miſtaketh one for another. Both his and their other faults I haue beſore brieſly noted. The reſt if thou wilt haue patience with vs, God willing thou ſhalt receiue ſhortly. Now I could beſtow no more time in polling theſe Arcadian fellows. The Lord, if it be his holy will, diſcouer all the impoſtures of hereticall Papiſts, and grant that the rayes of his moſt glorious Goſpell may ſhine in all mens hearts, to the vtter conſuſion of the ſeate of Antichriſt, and the ſoll eſtabliſhment of the kingdome of Chriſt Jeſus.

Lans Deo. FINIS.



